Rambles Round Churches

By H. Smetham

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RAMBLES ROUND CHURCHES.

RAMBLES ROUND CHURCHES

BY

HENRY SMETHAM

(Author of "History of Strood," &c.)

VOLUME III.

Price 5s.

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To the Dear Memory of

my Daughter,

HELEN M. SMETHAM,

Who died at Durham, May 15th, 1925,

this book,

containing the short histories of Villages

familiar to her from her childhood,

is lovingly dedicated.

PREFACE.

THE advent of the Hundred of Hoo Railway and later on the motor, have opened out to a wider knowledge the fact of the existence of at least six out of the eight villages dealt with in this book. All that can best be told—in such short chapters—the Author has tried to record in the book itself.

The old family links are continued in accordance with the original plan—made better, it is hoped, by added experience. To this valuable factor Major Brian Cope has very kindly, and with great ability and care, supplied the arms and genealogy of the most prominent old families hitherto collectively dealt with in this series.

The Author, sensible of a very great debt to his able colleagues, begs first gratefully to tender thanks to Captain J. B. Hewitt, R.N. If the writer has been able to play the part of a Gilbert, he will never cease to thank Capt. Hewitt for taking the part of Sullivan. To Major Brian Cope, to the several Rectors, Vicars, and to every single helper, he begs to tender sincere thanks. Others are named on his literary journey.

Another word: From abroad, from distant places, and hourly in our own streets, at various social gatherings, etc., the author has received many grateful expressions. He takes this opportunity to express his thanks and to say how helpful a stimulus it has proved towards the lightening of his labour.

STROOD, KENT.
January, 1928.

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INTRODUCTORY.

FOR long past generations of men the parishes whose collective histories are dealt with in the present volume were, to the outside world—and indeed to our own local public—a sort of unknown land. There were two terms used by which its geographical existence generally found mention, viz.: "Out in the Hundred: Out in the Island."

It had a reputation—both of evil repute—as a land of fog and of ague. The latter has to-day ceased; the fog remains. "Blasts and fogs upon thee!" cried King Lear. Did he know these lands? Who knows? Dickens did. We have his description in *Great Expectations*—which are noted in the Cooling Chapter in Vol. II. of this series. There are also many great natural beauties.

But quiet, patient, useful, toiling lives have been spent there during all the past centuries by a sturdy peasantry—and others. The following pages are devoted to their history. A century back, down to later years, smuggling formed an exciting addition to the more peaceful avocations. Like other features in past human history, these adventures have "had their day, and cease to be." But the ague? All the really potential causes remain. So let us beware.

Ague.

Through an enquiry letter in the *Sunday Observer*, a copy of the International Report of the Enquiry into the causes and cure of Malaria (which includes ague), has been kindly sent to me. For this helpful service the writer is indebted to the Malaria Department of the Board of Health. In terse, simple paragraphs, the writer has done his best to summarise the conclusions of this Commission, which was composed of a body of true, earnest, capable and noble-minded students, experts in their several depart-

ments. The valiant dead of England strew the floors of every sea with their whitened bones: and they bleach also on the shores or in the soils of almost every land. Some of the ardent spirits who undertook these dangerous labours lie among these valient dead. Their names are recorded in this book—as it is right and meet that they should be. Some of them were Nationals of other lands. In their aims and ideals they were a noble unity. The living are, largely, the guests of the dead.

Respecting the disease of ague, matters appear to stand much as follows:—

(1) The disease is subtle in its character.

(2) It is infectious.

(3) The disease germ only inhabits two "hosts," namely, Man, and the Anopheles mosquito. Both remain in existence.

(4) All the potential causes which create ague *still remain in all low-lying marsh lands—when sanitary neglect and bad drainage exist.*

NOTE:—Point 4 was proved by its epidemical outbreak in Queenborough and other places in 1917.

(5) Quinine is the best established medicine known as its remedy.

(6) The accepted reason for its practical disappearance in our locality is attributed to the following causes: (a) drainage; (b) sanitation; (c) better homes, cleanliness and improved standard of living.

CONTRIBUTARY CAUSES.

(a) Unclean rooms or stables.

(c) Accumulations of decaying and other foul matter.

(d) Stagnant water.

Remedy to destroy mosquitoes in case (a):—

Close all open spaces, and exclude all daylight, save in *one place* only. Then cover this latter opening—be it doorway or window, whichever proves most suitable for the purpose—with a white sheet, leaving no opening, place

metal pails in different parts of the room or stable. Fill these partly with dry straw. Set this alight, and then place damp straw on top. It will create a fairly dense smoke. The mosquitoes leave their hiding places and fly to the white sheet. Sweep them off and burn them.

A film of paraffin on a stagnant pool will kill the mosquito larva.

The above has been submitted to the Malaria Department, Board of Health.

H.S.

RAMBLES ROUND CHURCHES.

FRINDSBURY.

"The moving finger writes ; and having writ,
Moves on ; nor all thy piety nor wit
Shall lure it back to cancel half a line,
Nor all thy tears wash out a word of it."

Omar Khayam.

STUDY of mankind reveals certain enduring features. Human history consists, very largely, of making mistakes, to be followed by painful efforts to recall them. Some, alas, never can be recalled, nor even corrected—as the old Persian poet philosopher wisely said when he wrote the above lines 750 years ago. Suffering follows mistakes; the larger the mass of humanity involved, the greater the sum of aggregated human misery.

Lambarde gives the original name of Frindsbury in Saxon characters, and states that its derivation arose from "The Friends' Court," which, if correct, touches an appealing ideal. Hasted informs us that in ancient charters it is written Freondesbyri, and was likewise called Eslingham, from the name of a manor in that parish. Philpott renders it Frecons-bery, i.e., Freeman's Court. At that date, 1797, the parish of Frindsbury extended north from the bank of the Medway adjoining Strood for five miles, almost, if not quite, reaching to the south bank of the Thames. In 1887, certain marsh and other lands in Frindsbury were ceded to the parish of Cooling. Those marshes are known at the present day as "Frindsbury Marshes."

The soil is various, continued hill and dale; the hills —save at Chattenden and Upnor—are chalk, the dales a loamy and fertile soil. Towards Hoo the land is stiff

clay. Where the boundary meets Strood, on the east side of Frindsbury Road, opposite Cliffe Road, it is, apparently, artificial; it lies between the north wall of the workmen's club premises and the cottage adjoining. In olden days a creek, one of many, ran up towards this spot; these creeks were filled in with the chalk excavated from the Higham Tunnel.

Originally Strood, as are Wainscott and Upnor to-day, was a hamlet within the mother parish of Frindsbury. It was created a separate parish in 1193. The present north boundary of Frindsbury is marked on the bank of the Hundred of Hoo railway, adjoining High Halstow; its southern line runs up to the Three Crutches Cobham Road. It contains 3,083 acres. The name of Crutches is a corruption. Three roads meet there, and in the old Catholic days a cruche or cross of triangular sides was erected to commemorate the memory of Sir Reginald Braybrooke, a Knight Templar, who was murdered at this spot. (See Luddesdown paper, p. 40-1, Vol. II.). It is spelt "Cruches" in Hasted, who also states that " the high London Road runs along the southern extremity of the parish for near a mile westward, beyond the pond, called ' St. Thomas's watering-place'." Nothing of evidential value to this statement appears to lie nearer than "Spring Pond" at the Cobham Road junction, the by-road leading to Knight's Place. And this spot appears to follow Hasted's statement in the Cobham boundary. But he goes on to say that at a small distance from this water Mr. David Day has, on "the opposite side," erected a "shewy house," which he has named the "Little Hermitage." During the widening of the London Road, in the "Cutting," serious trouble arose on the south bank, caused by a spring, which repeatedly sloughed the newly-created bank down. It was, after a number of rather costly trials, largely filled in with bavins, and a strong concrete wall with weeper pipes added at its foot. To ensure greater certainty a conduit pipe was laid in to carry the water down to the valley. This now appears to have remedied the trouble.

When Hasted wrote, the high road ran on the top level of the fields, as shown by the banks on each side. It is probable that this spring issued there and formed the pond referred to, the inference being that Thomas á Becket, in passing, used this water, and possibly bestowed his benediction upon it. In the early part of the 19th century the first cutting was made, the soil excavated being tipped into the valley below, and thus reduced very considerably the very deep gradient then existing. It was this feature—with the wooded land adjoining—which had given this spot such an evil reputation as a place where many travellers had been robbed, and, in a number of cases, murdered. It is the spot immortalised by Shakespeare, where Falstaff and Prince Hal committed the robbery, in the play of "King Henry IV."

On the Quarry shore, opposite Chatham Dockyard, on what remains of the chalk hill, formerly stood a house, known as the Quarry House, having a beautiful view over the river, the town, dockyard, and adjoining country. This old house, in its original state, was built on the plan of the letter E—as with Restoration House, Rochester. The west wing had been taken down many years ago, and a timber addition erected. A sketch of it appears in Almond's *View of Chatham* (1685), and in another, published 1698. Both views are in the British Museum. In Buck's *View of Chatham Dockyard*, it forms a prominent object, and a crowd of fashionable promenaders are seen in its near neighbourhood. It was, at that date, an exceedingly favourite resort, a kind of local Vauxhall Gardens. Its design was much admired by artists. For historical account of this house, see pps. 211-5, *History of Strood*. This old Jacobean house was pulled down to enable the chalk upon which it stood to be used for cement production.

Upnor Castle was erected in 1561 by Queen Elizabeth, Richard Watts, Rochester's great benefactor, being her clerk of the works. For which see Upnor paper.

In the reign of Edward I., on the occasion of a long drought, the monks of Rochester set out for Frindsbury

Church to pray for rain. Lambarde tells this story in quaint language. The day of their appointed journey, he states, "happened to be vehemently boisterous with

the winde, which would not only have blowne oute their lightes and tossed their banners, but have stopped the mouthes of their singing men." To ease the situation, they asked the master of the old hospital at Newark,

Strood, to let them pass through their orchard as a short and more sheltered cut. The master assented, but, not thinking more about it, forgot to tell his brethren. The monks of Rochester never forgave Bishop Glanville for having diverted revenue from their Priory to maintain this hospital, and between the monks of Rochester and the brethren of Strood Hospital "there had beene greate heates." The brethren of the hospital called in to their aid a certain rough element from Frindsbury, which the "hystorie called ribaldes," and, with themselves also armed for the fray, lay in ambush "with their clubbes and battes" to set upon the monks. This they did as soon as they were within the orchard. Needless to add that the banners fell, the singing and chaunting changed to other tunes, and strife and howls turned it to pandemonium. The unhappy Rochester monks escaped with broken crowns as best they could. But for this offence a penance was put upon our neighbours at Frindsbury. Out of this arose a faction fight by the boys, which used to take place on the bridge once a year, on Whit Monday, as regular as the Guy Fawkes festival is held in November (see pps. 129-32, "*History of Strood*").

Eastward of Frindsbury Church was discovered—butting on the edge of the Chalk Quarry—a paleolithic site of flint implement works. It proved to be a very important discovery, and Sir Arthur Keith, F.R.S., of the British Museum, and a number of other persons eminent in geological and antiquarian circles, visited the spot, including Dr. E. A. Hooton, of the Peabody Museum, Harvard, U.S.A. Seventeen flint heaps, containing a mass of such implements, made and partly made, were found. A full report with an illustration appeared in the *Chatham News* of April 3rd, 1925.

Frindsbury, with its appendages, Eslingham (now known as Islingham), Bromheye—which is now in Cooling—Chattindone, Thornden, etc., was given to the Church of Rochester by the reigning Kings during the Saxon heptarchy, between the years 764 and 789, of whom Offa, King of the Mercians, was the chief benefactor. One of

these deeds, of Queen Ediva, is still in existence in the library of Canterbury Cathedral (pp. 143 & 197, Vol. II.). These estates, as was the case with others, were wrested from the Church of Rochester during the troubled times of the Danish invasions. On the accession of the Conqueror they were—at a solemn assembly at Penenden Heath—restored again to the Church of St. Andrew, the Cathedral. In 1246 (Ed. I.) the Bishop claimed certain rights to these lands as having been granted by Henry I., and others by ancient custom. All these claims were allowed by the jury.

As to the pleas of the Crown, respecting a market, fair, gallows, and other liberties in this parish, he did not then, nor ever had, claimed these. The Bishop's claim to free-warren was rejected, but these rejected rights were given to him by the King's Charter two years later. This manor, with its appendages of Strode, Chelyndone, and Rede, were taxed at £24 6s. 8d. The latter was anciently called La Rede, and, by the Saxons, Hreodham. At the Dissolution (32nd year, Henry VIII.) these manors were surrendered to the King, who, two years later, re-settled them upon the newly-founded Dean and Chapter. The lessee of this manor in 1797 was Philip Boghurst, Esq., and of Rede Court, Mr. John Boghurst, of Strood. For the Boghurst family, see Vol. I., pps. 20, 67, 86.

The Manor of Eslingham was given by Bishop Gundulph to Godfrey Talbot; there was an ancient church there, dedicated to St. Peter. Here were buried the dead of that manor. In 1650 this old chapel was used as a barn. Ten shillings in money and ninety sheaves of corn (various) were reserved. The Lord of Heslingham was freely allowed to have such chaplain in his house as he thought fit to maintain at his own table. Also his wife, or a member of his family, could be brought for burial to St. Andrew's. William de Halden died possessed of Eslingham in 1377, after which it passed to the families of Neal, who had good estates about Higham, then to that of Rikhill. The arms on the font in Frindsbury Church are of the Rikhill family. (See p. 60, Vol. 32, *Kent Arch.*).

There is a fine brass of William Rikhill (in armour) and his wife, Katherine, date 1433, in Northfleet Church, also a reference to Sir Wm. Rykell, Knight of Eslingham, and to his wife in 1407 (p. 60, *Testamenta*). Joan Bruyn, of Eslyngham (and London), left by will, 8th June, 1462, 6s. 8d. to repair Frindsbury Church, and 3s. 4d. to the Vicar there; and 20s. to the Chapel of St. Peter at Eslyngham. This manor passed to Frogenhill, Audley, and Fisher. The latter sold it to Thomas Lord Cromwell, Cardinal Wolsey's secretary. Cromwell was the son of a blacksmith, and was born at Putney. Despite the teaching of the fate of his master, Wolsey, he played an artful part and amassed a large fortune out of the spoil at the dissolution of the monasteries. Though a layman, he was, by the King, created Vicar General over all spiritualities in England. He also obtained large grants of lands, formerly belonging to the religious houses. He was advanced to the Earldom of Essex, Knight of the Garter, and Lord High Chamberlain. The rise of Cromwell, as with Wolsey, was continuous and rapid; and his stream of wealth grew swollen. His fall was even more hasty. The year after his appointment as Lord Chamberlain, he incurred the King's deep displeasure as having been his chief adviser concerning the King's marriage with Anne of Cleves. It greatly behoved one to walk with careful feet in serving a Tudor. He was arrested at the council table and accused of high treason, was convicted and condemned unheard, and, indeed, almost unpitied, and was beheaded on Tower Hill. Philpott holds that Cromwell was a victim to sectarian and political spite. Envy, hatred, and malice, usually follow upon a too rapid human success; to this may be fairly added the religious zeal and natural anger of those who had been despoiled of their possessions. But allowing these considerations, pride, greed, and dishonesty, a frequent attendant upon those not born to power and its responsibilities, afflicted the characters of both Wolsey and Cromwell, and led to their tragical end. The sad farewell of Wolsey befits his disciple, Cromwell.

On the latter's attainder and death, his estates passed to the King. Of Henry the VIII. much cannot be said beyond his masculine courage. Having walked round the garden at Chelsea with Sir Thomas More—then a favourite—with his arm round More's neck, the latter told a friend that "he had no cause to be proud thereof, for if my head would win him a castle in France it would not fail to go." Sir Thomas More did lose his head later on. He opposed, on conscientious religious grounds, the King's divorce from Catherine of Arragon, and refused to take an oath recognising the marriage of Anne Boleyn as legal. Henry had him sent to the Tower. He only left it to lose his life.

Henry VIII. has been described as "the most absolute tyrant that ever sat upon the throne of England." This judgment is severe, but true. He tried to rule without Parliament, packed it with his creatures whenever possible, he was prodigally extravagant, squeezed his debts out of his people, and bore down everything and everybody, even his judges and archbishops. He even disposed of the crown and kingdom by will as if it were his own personal and private property. The execution of More was a crime. More was a talented, honest, and courageous man.

Queen Elizabeth, after her succession, granted the Manor of Eslingham to Sir William Drury. One of his descendants sold it to Henry Clarke, sergeant at law, and Recorder of Rochester. By his successor it was sold to Mr. Thomas Best, of Chatham, and the surviving descendent, seated at Boxley, possessed it when Hasted wrote his history.

The estate of Bromhey, or, in Saxon, Bromebeg, was given to the Church of Rochester by Egberht, King of Kent, 778-9, and the grant was afterwards confirmed by Offa, King of the Mercians. It was bounded on the east by Woudafleet, and on the north by a marsh called Scaga, which the water of Jeanlade then surrounded. Harris states that he held an original charter touching this manor as old as the year 1100, because Ernulfus is

a witness to it. Richard de Greenstreet sold to Thomas, Bishop of Rochester, and his successors, part of the manor there adjoining the Bishop's barn; and, at great expense, in 1337, Hamo de Hethe "repaired his grange at Brumheye." Part of this estate was granted to the Cobham family. It appears that anciently "there was a chapel at Bromhei," as Bishop Thomas de Woldham by his will bequeathed to the poor of this chapel eight marcs. He died 28th February, 1316. John of Frindsbury, Rector of Bromley, was one of his executors.

Chattenden was in the possession of Rochester Priory at the Dissolution, when it was surrendered to the King, who, in the same year, granted this manor to George Brooke, Lord Cobham.

William de Hoo, whilst Prior of St. Andrew's, Rochester, was sorely pressed, and for two years endured much ill-usage to force him to alienate from the Church the wood of Cherindone (Chattenden). He refused to betray his trust, resigned, and changed his habit, and died a monk at Woborne. Luke de Hores exchanged some land at Chetingchune for four acres "at Strodbroc, adjoining in length against the ditch of Stroud Hospital"—in all probability land on the north part of Strood Fair Ground.

The Manor of Goddington—alias Waltons, probably Wattons—lies partly in Frindsbury and partly in Strood. In 1347, Simon Godyngton paid half a knight's fee for this manor, which Alan de Godyngton held before of Jeffry de Scotland, and he of the Earl of Leicester.

The part in Strood passed to St. Andrew's Church, Rochester, the Frindsbury portion came to the family of Charles; from them through female inheritance to Snaith; it remained in this family until 1409, when female descent passed it to William Watton, of Aldyngton, from whom it was purchased by Francis Barrell, sergeant at law, Recorder of Rochester. It remained in this family until 1780, when it was sold to Mr. Thomas Ayres, who rebuilt the house, and, dying in 1796, left it to his niece, Mary Ann Hopkins. She sold it to George Gunning, Esq., a

family probably lineally allied to the Gunning family of Hoo, from which sprang Bishop Gunning, of Ely, who bequeathed his old silver Communion plate to the Church of Hoo St. Werburgh—alas! "barbarously exchanged" for modern vessels by Vicar Benson.

The Manor of Wainscot, alias Parlabiens-Yoke, was anciently the estate of a family named Parlabien, who had possessions here about 1320. It came shortly afterwards into the estates of Sir Thomas Colepeper; from him it passed to Edward Randolph; then to Somers, of St. Margaret's, Rochester, descended from William Somer, Chancellor to Henry VI., who possessed much land in the Hundred of Hoo. It passed from this family to Robinson, Golding, Brooke, Holme, to Mr. John Boghurst, who held it in 1797.

There was also what appears to be a minor manor estate in Frindsbury, known as Thornden, or Thorndune, which was held of the Manor of Frindsbury. The monks of St. Andrew's claimed of the wife of Robert Latimer the reversion of this estate at her death. She affirmed it to belong to her kindred. She ultimately gave it up before her death to the monks and all that stood upon it, to be possessed by them for ever. The monks paid her sixty shillings, and engaged to provide her with food and clothing for as long as she should live; also for her manservant and maidservant. They further engaged themselves to pay twenty shillings yearly as wages to pay these two servants. The monks also agreed to bury her and to keep her memory yearly.

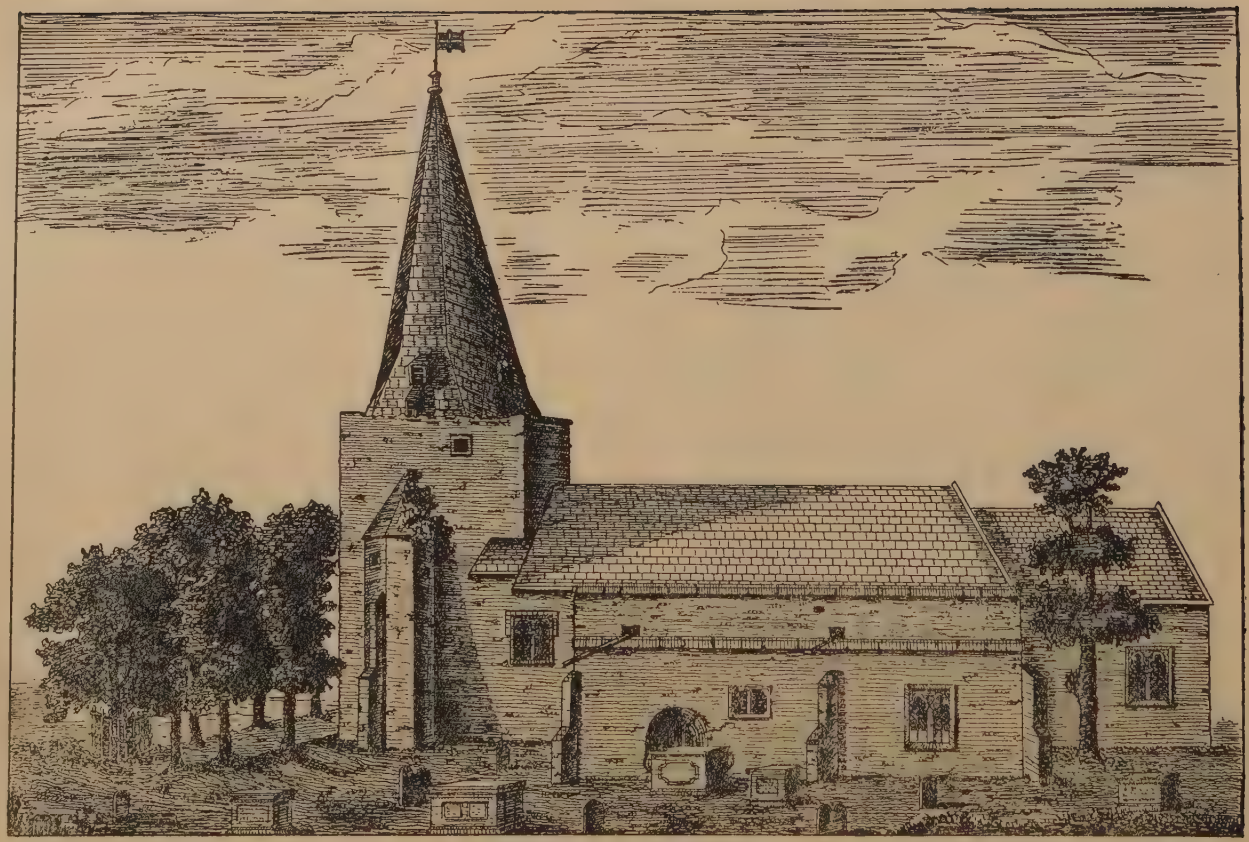
In 1732, Hogarth and his companions "proceeded merrily to Frindsbury. We there viewed the church and churchyard, pleasantly situated. There are some bad epitaphs, and in the church is hung up a list of benefactions to the parish, of which is wrote:—'Witness our hands,' and is subscribed, 'William Gibbons, Vicar.'"

This signature must be an error. Samuel Gibson was Vicar at the time. His monumental tablet stands near the organ on the south wall of St. Nicholas' Church, Strood.

Extensive ship building, rope walks, etc., took place in olden times in what is known as the " Quarry," the last owner being Joseph Brindley, a nephew of Lord Nelson. Here was built the *Shannon* (launched 5th May, 1806), which fought tnat wonderful duel with the American vessel, the *Chesapeake*, in Boston Bay, 1st June, 1813. The *Shannon* was a frigate of 38 guns and 350 men. The *Chesapeake* carried 376 men and 50 guns. In *eleven minutes* the latter surrendered, the majority of her men being killed. The carnage was fearful; the English captain, Philip de Vere Broke, was killed, as was also the captain of the *Chesapeake*. Broke was the finest gunner in the world's navies of that day.

" I remember the sea fight far away,
How it thundered o'er the tide ;
And the dead captains as they lay
In their graves o'erlooking the tranquil bay
Where they in battle died."
—" My Lost Youth," *Longfellow*.

(See p. 346-7, *History of Strood*).



Frindsbury Church, 1784. [From the *Customale Roffense.*

FRINDSBURY (*Continued*).

"Would'st thou know the beauties of holiness? Go alone on some week-days, borrowing the keys of Master Sexton, traverse the cool aisles of some country church, think of the piety that has knelt there—the congregations, old and young, that have found consolation there . . . drink in the tranquility of the place, till thou thyself become fixed as the marble effigies that kneel and weep around thee."—*Charles Lamb.*

IN 1862, James Phippen wrote what he entitles *Descriptive Sketches of Rochester, Chatham, and their Vicinities.* His description of Frindsbury Church shows very scant praise. He was of the opinion "that its external appearance has nothing whatever to render it at all noticeable; even the tower at the west end, with a buttress or two, is of very questionable date, whilst nearly every other part of the church would do but indifferent credit to a conventicle of the early part of the present century." These are rather harsh words.

True, up to the time Phippen wrote these words, Estheticism, love of the beautiful, was largely unknown. As Mrs. Lynn-Linton wrote (p. 115, *History of Strood*), "It was the dreariest period of English Art Architecture we have had. It was the period of Bumble, and no artist's soul was suffered to own itself alive in his works." The only art colour then seen as the interior decoration of our ancient churches was whitewash! Numberless coats of this inspiring material covered the old frescoes, etc., and plaster hid many other architectural features that had come down through the centuries. Mr. F. Skilton has contributed a series of interesting articles to the Frindsbury Parish Magazine (1923), and he tells us that probably in 1805 "great alterations were made, and the nave and aisle were stripped of antiquities," but one redeeming feature of this occasion was "that the renowned and beautiful ceiling was placed in the church." This ceiling was described by a writer in the *Gentleman's Magazine*, of September, 1825, as follows: "In the centre

were three cupolas in a line with each other, their inner surfaces painted with representations of sculpture in relief, angels, statues, etc., in panels, the intermediate spaces coloured in imitation of a sky. The flat part of the roof was painted in compartments representing, between architectural decorations, an azure-coloured sky, sprinkled with gilt stars. The whole had been painted with great taste, and must, at its construction, have been an expensive ornament."

About 1823 the then Vicar (Walter King) appeared to have "objected to the work." He "restored" it by the following methods, as noted by this writer in the *Gentleman's Magazine* in these concluding words: "I visited this church again in the early part of last month. A thorough repair had lately taken place, and never was one more disgraceful to a parish ever witnessed. The windows have all been altered into uniform dwelling house windows, with a sort of square-headed weather cornice to give a sort of Gothic character; the few remaining sweeps in the tracery of the former windows, which had escaped the hands of other repairers, are entirely knocked out and lay scattered about the churchyard, and, above all, the elegant ceiling whitewashed!!! The walls of the church have not escaped this operation, and the whole edifice now possesses as cold, uncomfortable, and miserable appearance as could be desired in any country church, which is increased by the ground glass panes in the wooden sash style, defying all cheerfulness." The writer signs his letter "E. L. Carlos" (see added note).

Need we wonder that Mr. Phippen should write with the contempt he has done, and that his heart burned within him, when confronted with this outrageous vandalism.

How strange it seems that these reverent gifts of past ages can be so contemptuously treated! But it is the duty of the historian to be careful, and, as far as he can, to be correct. Had Mr. Phippen thoughtfully scanned the tower and the south wall he would have noted a number of Roman tiles worked in the fabric.

Also it should be stated that the remains of a Roman villa were cut through at the excavations at the Medway end of the canal. Behind these facts lie the possibility that on this spot stood a Roman temple before the Christian church of the Saxons. These Roman remains lie on the north side of the canal entrance under the part now used to make cement building blocks.

The church is dedicated to All Saints, and has always been in the Diocese, and the Deanery, of Rochester until later years, since when it has been placed in the Deanery of Cliffe. The interesting illustration, kindly copied by a helping friend from the *Customale Roffense*, *1784*, offers its evidence of its outward condition at that date. A fine lot of trees existed fifty odd years ago. They are largely gone!

The north aisle of the church is new, being erected in 1883, during the then alterations. No Roman tiles are noticeable in the north wall. The builder engaged was Mr. J. Brunning, Maidstone, the architect being Mr. J. L. Pearson, R.A., and the decorations by Messrs. Clayton and Bell. This reverent restoration cost £4,563.

The ancient west door is now in Maidstone Museum, bearing an inscribed plate. Being hidden up out of sight at Maidstone it might better return to the church, or to Eastgate House. Its date is late 15th century.

The church consisted of chancel, nave, north and south aisles. Two of the old frescoes discovered on the jambs of the east window were ably copied by Miss Harris. These are framed and are in the vestry. The south and east lights of the east window, except some facing stones, are Norman. The centre, being so badly decayed, had to be renewed entirely. The rose window above is a replica of the original.

The *Textus* bears evidence that Paulinas (1075), the Sacrist of Rochester, "rebuilt Frindsbury Church of stone." This statement embodies the fact that another church had existed here long enough to go to decay; possibly, nay, probably, of Saxon origin, following the gift of lands by King Offa and signed 764. A credence

shelf lies buried in the south chancel wall. Frindsbury Church also paid nine denarii, chrism rent, to St. Andrew's, Rochester, in Domesday times, 1080-6.

The chancel has two side windows of the perpendicular period at the western end of its north and south walls. On the south side there is a priest's door, walled up, and west of it was a hagioscope, or squint. At the reparation in 1883, the chancel showed three windows in the east wall and three more in each side wall, and that these windows were blocked in the 15th century and larger windows inserted. In the north window on the west side is a figure, thought to be St. Leonard; in the east is a figure of St. Edmund (the name is above him), Archbishop of Canterbury, sainted in 1247. The south light had a bishop, possibly St. Laurence de St. Martin, opposite is the figure of a woman. On the jamb of the north light is St. Laurence, and on the south light on the north side is what may be Mary Magdalene; on the south a palmer (perhaps William of Perth).

Respecting the frescoes in Frindsbury Church, the following authentic letter may well be recorded:—

Rochester.
18 June, 1883.

Dear Mr. Scott Robertson,

The reparation of Frindsbury Church was commenced on Wednesday last; the chancel being the first portion taken in hand. Some time ago there were found, under the external plaster, traces of a triplet of Norman windows at the front, and a single light on each side. These have now been opened. As was to be expected from windows blocked up so long ago as the fifteenth century, when new and larger windows were inserted, the jambs are adorned with very fine and perfect painted figures of Saints and good folk. Each jamb has a single figure about 4 feet high, painted in pink, red, yellow, and black, on a thin coat of wash covering the Norman plastering. The window on the north side has on the west jamb a nimbed Saint, in albe, amice, and red chasuble, holding a pastoral staff (crook) in his left hand, and a fetter in his right. He appears to be St. Leonard, vested in chasuble as an abbot instead of the dalmatic as a deacon. The east jamb has a tall figure of an archbishop in albe, dalmatic, amice, fanon, and white chasuble, gloves, sandals, and pallium, plain white mitre with pink bands, holding a cross-staff in his left hand; his right hand in attitude of benediction. He has a short beard, but no nimbus; he is to be identified by his name, S: Eadmu(nd), as painted above him. Of course this is St. Edmund of Abingdon, Archbishop of Canterbury, 1234-40, who was sainted in 1247. There were altars to him in the crypts of Rochester and Canterbury before the end of the thirteenth century.

The south light has on the west jamb a bishop, in white vestment, holding a crook, but he is very much faded, and nothing more can be made out. The Saint opposite to him appears to have been a female, but wears a cap. This figure is nimbed, but *not* the bishop ; the rest is almost faded out. On the eastern triplet only the side lights are left, and but a half of the north one. Of the south about three-fifths. On the jamb of the north light is a most perfect figure of St. Laurence, in albe ; amice, white fretty red ; and dalmatic, barry white and red, fringed and lined with grey blue. On his left arm hangs a red fanon, lined grey blue. In his left hand is a yellow palm branch, and in the right his gridiron. He has red stockings and pointed black shoes. In the south light, the fragment of the north jamb shews a nimbed figure, apparently of a woman, in pink underdress and slate blue robe. She held some object towards the right in both hands. Was she St. Mary Magdalene?

The south jamb shows a most vigorous and perfect figure (un-nimbed) of a Palmer, who wears a pink underrobe, with white puffing beneath its sleeves along the arm, and a dark red supertunic. In his right hand he carries a yellow *bourdon* shod with iron. In the left hand, which is uplifted, is a closed book. A square black wallet hangs on his left arm. The neck is bare. He has yellow hair and a short beard, and his head covered by the regular black flap hat, turned up with pink, with pendant strings. Each figure stands on a yellow mound, and the background has been stencilled with red flowers of six petals.

Methinks these figures date from 1256, when Bishop de St. Laurence Martin obtained a grant of Frindsbury Church from the Priors and Convent of Rochester (*Reg. Roff.*, 66) and in the same year obtained the canonization of St. William of Perth.

I take it that the bishop is Bishop Laurence ; the good deacon, his patron Saint ; the pilgrim, St. William (unless he be St. James, but there is no nimbus).

Yours sincerely,
W. H. St. J. Hope.

(See *Kent Arch.*, pps. 331-2, Vol. XV.).

The above may be accepted as the most authentic account of these frescoes.

Canon Scott Robertson writes a further account of these most interesting frescoes (see Vol. XVI., *Kent Arch.*, pps. 225-6). They are happily accompanied by very able blocks of the paintings taken by Mr. P. M. Johnston, and came to the *Kent Arch.* volume through the kindly medium of the late Mr. G. M. Arnold.

Originally there were three Norman windows in the east wall of the chancel, and probably three more in each north and south wall. Only its plain Norman chancel arch (10 feet wide) gave any previous indication of Norman work until the period above noted by Mr. St. J. Hope. No other known painting of St. Edmund and St.

William of Perth exists, and being *named* by the artist puts their identity beyond question. As such, they are of extreme value. After six centuries, as may be expected, the colours are a bit faded.

The work done by Miss Harris preserves the faded and perishing frescoes. There is a Norman window in the north chancel wall. A piscina lies on the south of the altar. Recently, largely owing to the labours of Mr. Wm. C. Stockley, who, previous to his joining up for the war, was verger, there was revealed at the eastern end of the south wall another piscina in the south wall. It had been filled in and plastered over, the projecting part having been previously broken off. This part has now gone back to its original design and purpose as a side chapel. The floor was raised by Mr. Stockley, and the tiles, vessels, altar, and other items were contributed by other parishioners. It was dedicated 11th February, 1915.

The chancel arch is Norman and in fine condition; no remains of a rood screen exists. At the west end of the south wall is an old English clock. Its pendulum bob notes that it was placed there on Trafalgar Day, 21st October, 1805, William Phillip Menzies, Vicar, and John Gibbs and —— Fuller, Churchwardens.

FRINDSBURY (*Continued*).

Ancient Monuments.

Of all she was, the least, not less,
Delighted my devoted eye ;
Nor fold or fashion of her dress
Her fairness did not sanctify.
Coventry Patmore.

Cobham, in the case of the Lady Joan, presents us with the memorials of the five husbands of that lady—all of whom were men of note.

Frindsbury reverses these conditions, as the first monument quoted by Thorpe—it is the most finely executed stone monument in the church—is erected to the memory of the five wives of one man. Thus does fate balance events. It is to the family of Watson, who were lessees of the Parsonage at Frindsbury for many years. William, the son of John Watson, of Riverhall, in Essex, settled in Frindsbury in the reign of Queen Elizabeth. His descendants continued here for more than a century.

Possibly the Watson family, formerly of Rochester, are descended from this line.

On the north wall, on an alabaster monument (in Latin): "Here lies buried William Watson, gen., and Rosa, his wife, parents of Robert Watson, gent., and Katherine, Rebecca, Joanna, Maria, and Isabella, wives of the said Robert. In filial piety and sacred memory this monument is erected by their loving husband. Anno domini 1673. Farewell, farewell, farewell; we shall follow as God permits." As his second wife, Richard Thornhill married the second daughter of Wm. Watson in 1602.

Over this monument are the arms of Watson, and at the sides are six others, viz., 1, Watson and Norton; 2, Watson and Canon; 3, Watson and Stuteville;

4, Watson and Edwards; 5, Watson and Watson; 6, Watson and Kimbould.

These second names are, presumably, the maiden names of his mother and his five wives.

On the south side of the east window are other coats of arms, also on the south wall.

"Here lyeth the body of Robert Mynors, Esqre., late Governor of Upnor Castle, who died October 15th, in the 54th year of his age. Anno 1694."

On a gravestone near that of Mynors (also bearing arms) is this inscription: "Here lyeth the body of Mrs. Margaret Trevors, daughter of Mr. Francis Percy, Alderman of Cambridge, and wife of Mr. Arthur Trevors, of Frindsbury. She died September 16th, in 1717, in the 31st year of her age."

On an achievement on the north wall are other arms.

In the nave, on a gravestone, is the following: "Here lyeth the body of John Fowler, of Rochester, who departed this life April 4th, 1715, aged 64 years; also Mary, the wife of John Fowler, who departed this life 6th November, 1719, aged 68 years."

On another gravestone: "Here lieth in expectation of a glorious resurrection the boddie of Anne Couchman, daughter of John Couchman, gent., who departed this life 19th October, anno 1644."

On a gravestone near the door: "Here lyeth interred the body of Mr. Henry Kidwell, senior, of Stroud, who departed this life the 30th day of January, in the year of our Lord, 1708-9, in the 64th year of his age."

"Here lyeth the body of Elizabeth Kidwell, the wife of Mr. Henry Kidwell above named, who departed this life 30th Nov., 1713, aged 71 years."

"Here lyeth interred the body of Mr. Henry Kidwell, junr., lately of the Citty of Rochester, who departed this life 26th day October, in the year of our Lord, 1717, in the 31st year of his age. Also here lies the body of Eliza Hall, wife of Morgan Hall, of Maidstone, daughter of the above named Henry and Eliz. Kidwell, who departed this

life March 27th, 1723, in the 51st year of her age. Left issue nine sons and 2 daughters."

NOTE.—Thos. Kidwell, age 81, buried West Malling, died 28th Nov., 1684; Mary, his wife, died Sept. 14th, 1671, age 60.

On another, south of above: "Here lyeth the body of Henry Granger, who departed this life the 12th Dec., 1724, aged 60 years. Left issue three sons, John, William, and Henry."

"Also here lyeth the body of Susanna Granger, wife of Henry Granger, of this parish who departed this life 7th Dec., 1722, aged 74 years."

Gravestone near the belfry: "Here resteth in the Lord the body of Susane Thomas, leate wife to William Thomas, of Este Smithfield, the King's compass maker, and free of the drapers. She was buried the 25th Sept., 1624, aged 71 . . . ed by Thomas, her soun."

On another stone: "Here lyeth the body of Mr. James Almond, of Frindsbury, Gent., who departed this life July 14th, 1720, aged 92. And also under this stone lieth the body of Mrs. Eliz. Almond, wife of Mr. James Almond, of Frindsbury, who departed this life 9th day of Sept., 1706, aged 77."

Another, south of above: "Here lieth the body of Mr. Sotherne Nash, carpenter of His Majesties Ship the Marlborough, who departed this life the 27th March, 1725, aged 48 years. Here lies the body of Mrs. Theodosia Nash, daughter of Lieut. Fox, and wife of Mr. Sotherne Nash, shipwright, of Frindsbury, who departed this life 5th Novr., 1720, aged 28 years 8 months and 22 days."

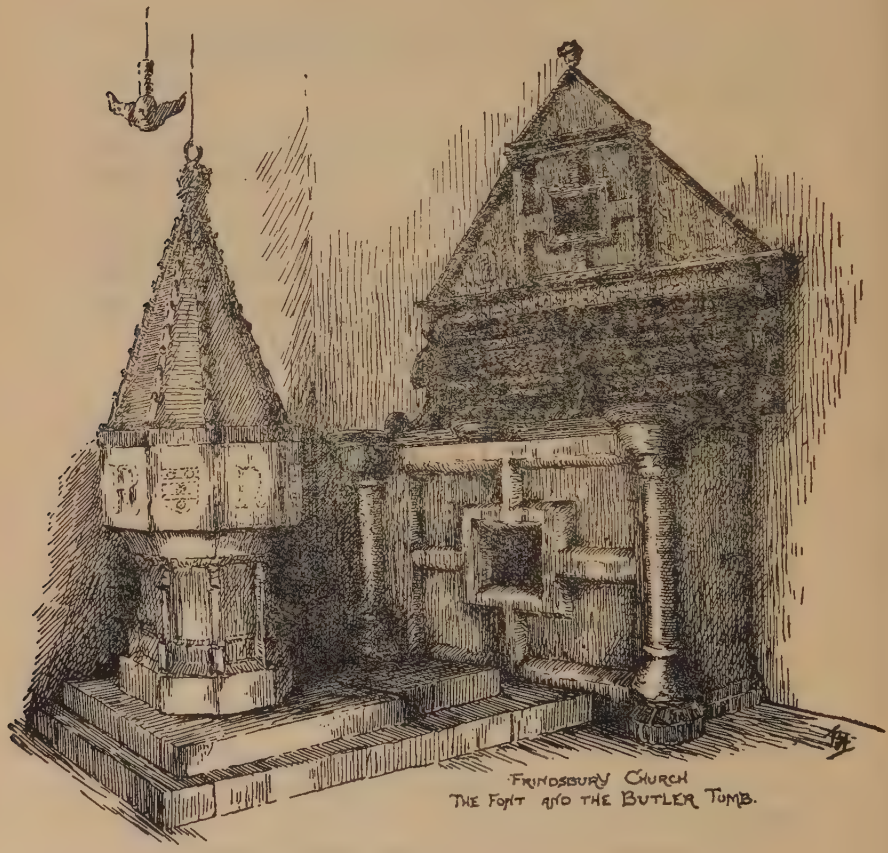
On the west wall is an achievement with arms.

On the font are these arms, viz.: "Gules, two bars argent, between three armlets or, in fesse a mullet for difference; and the same coat, with a martlet in fesse for difference."

In the south aisle (Latin), on the south wall (arms), an alabaster monument: "Here lyeth the body of Henry Needler, of noble descent. He died 4th August, 1661.

In whose memory his sorrowing widow hath placed this monument. By death comes immortality."

NOTE.—The Needler family had long held the house and lands known as the Quarry House. "1674. Mrs.



FRINDSBURY CHURCH
THE FONT AND THE BUTLER TOMB.

Needler, widow, holdeth the Quarry House and lands at the rent of £5 2s. 6d. Old estimate, £12; new estimate, £25" (see pps. 211 and 215, "*History of Strood*).

On a gravestone is inscribed: "Under this stone lyeth buried the body of Robert Oliver, gent., who departed this life 17th September, 1666."

Butler monument on west wall:—

Here doth Thomas Bvtler remaine,
That sarvd Queen Elyzabeethe all heere Raine
In Ingland, Franse, and Spaine,
In Irland, Scotland, with the beste,
And heare in grave his corps dooth reste.
A.D., 1621.

Dennis, the wife of Thomas Bvtleer, was bvried the second day of January, Ano. Dom., 1607.

Margaret, the wife of Thomas Bvtler, was byred the third of Febyre, Ano. Dom., 1617.

The sketch of this tomb, and the font, is of great interest. The writer is indebted for this helpful service to Captain J. B. Hewitt, R.N.

On a gravestone near: "Mary, the wife of Robert Chamberlane, was buried 7th February, 1638."

NOTE.—Robert Chamberlain was Vicar of Strood, 1613-39.

"Mrs. Johanna Chamberlayne, the wife of Mr. Robert Chamberlayne, Pastor of Strood, buried 20th daie of Ffebruarie, 1626."

"Thomas Chamberlain, schoolmaster, sonne of Mr. Robert Chamberlain, pastor, and Repentance Sweeting, a stranger, who was by God's providence deprived of his life at Rochester Bridge, both buried together the 9th October, 1631."

"Mr. Robert Chamberlaine, Pastour of Stroud, buried 1st June, 1639."

Mary, the above-named, was probably his second wife. If may possibly be that young Mr. Chamberlain lost his life in trying to save the woman from drowning.

LATER MONUMENTS.

"Sacred to the memory of Mrs. Ann Boghurst, relict of the late John Button, and daughter of Philip and Ann Boghurst, formerly of this parish, who departed this life 6th October, 1824, in the 78 year of her age." The Boghursts were a very ancient local family, dating back to the 13th century. (See Birling paper, Vol. I.).

The north window, next chancel, is of stained glass, "to the memory of Francis William, eldest son of Francis

and Lola Forster. He was called home on the eve of Palm Sunday, April 15th, aged 13 years. 'Is it well with the child? It is well'."

In the east wall, south aisle, is another stained glass window, "to the memory of Thomas Hermitage Day, died 9th December, 1869.

In the south wall, next to the above, is another stained glass window, "to the memory of Captain Savage, R.M.A., J.P., died February 27th, 1879, aged 82. And to Mrs. Mary Ann Savage, died June 7th, 1889."

It was the last-named persons who built and endowed St. Philip and St. James Church at Upnor.

Next is another "to the memory of Mrs. Martin Bulmer," who left benefactions in her will, dated 17th July, 1888, to the poor of Strood and to Frindsbury.

On a stone fixed on the outside of the east wall of the chancel: "Near this place, here resteth in hope, untill the promised resurrection, the body of Edw. Homewood, late of Chatham, Clerk of the Survey in His Majesties Yard at Chatham, whose soul being withdrawn from its visible form in this temporall and mortall state, was translated into eternity the 4th day of August, Anno 1688, aged 58 years" (pps. 737-8, *Registrum Roffense*).

Numbers of these old inscriptions perish by lapse of years and by natural decay; others perish during reparation work. But they often prove of great interest to living descendants at home and in distant lands. To serve these feelings—which the writer has found in a number of cases to be of intense fervour—these records are given. To descendants living overseas, no gift—judging by the writer's experience—can equal the receipt of such treasured records.

Lying a little north of the east window, in a mid position, betwixt that and the east wall of the churchyard, is a tombstone, which bears the following appealing inscription: "Beneath this stone are deposited the remains of a beautiful, virtuous, and accomplished woman, Anne, wife of James Macormick, Esq., who died October 4th, 1795, aged 26 years. Reader: As long

as such excellent qualities are respected, so long it is to be hoped this monument will remain uninjured."

It is deeply gratifying to add that no stone in the churchyard of equal age stands so clear and so unsullied as does the above.

Lying south of the chancel, under the east wall of the churchyard, is a tombstone bearing the following inscription: "In memory of George Mount, 45 years in the Royal Navy, many of which he was a gunner. He was with Lord Howe, 1st June, 1794. Also with Admiral Lord Nelson, 21st October, 1805. He died 25th February, 1837, in the 75th year of his age."

The late Mr. H. Williams, father of Mrs. Povey, always hung a wreath upon this tombstone on the 21st October. The writer happened to be present on one such occasion, when, on enquiry, he learnt the long number of years this had been done.

On the south (outside) wall of the chancel is a monument to the memory of the family of Cable: "John and Mary Cable, died September 12th, 1747. She died March 12th, 1765. Also Bethia Holford, their daughter, died October 19th, 1764, aged 29. John Cable, son of John and Mary, died 2nd Jan., 1757, aged 42. And to a grandson, Jo. Holford, died September 27th, 1758, aged 10 years."

John Cable was a shopkeeper of Strood; and Eleanor Cable is mentioned in an old deed relating to the premises now the Strood and Frindsbury Workmen's Club, dated 5th January, 1805.

The clock in the tower is to commemorate the family of John Rose Baker, who for so many years occupied Manor Farm. It was erected September, 1911. A brass plate, in memory of above, is on the north wall of the belfry entrance.

A very fine brass chandelier hangs in the chancel. It was given to the church "By Mr. Richard Master, of this parish, 1747."

An engraved portrait of the Rev. Mr. James Formby,

Vicar, 1826-1881, hangs in the vestry. Mr. Formby was a finely-built man, of commanding presence.

There is a brass near by, "In memory of Mrs. Pascoe, who died December 7th, 1914."

There is also a brass "to the memory of William Hanson Jackson, Vicar, 1881-1905."

Another, in the south wall of the belfry, states that the stained glass window in west wall of tower is "in memory of Captain Waldron Barrs Kelly, who died at Sligo, July 12th, 1847." He was Mrs. Jackson's brother.

Frindsbury.

North side of a stone, which serves as a step to a gate at the south-east corner of Frindsbury Churchyard, an engraving *Gent.'s Mag. Supp., 1788.*

Description of Frindsbury Church, with a plate by T. Fisher, ibid., Oct., 1803.

Remarks on the repair of Frindsbury Church, by E. L. Carlos, ibid, Sep., 1825 (the letter above quoted).

Account of a Roman tessera or ticket found in Cockham Wood, by W. Macpherson Rice, with two vignettes, *Arch.* No. 22.

Note.—Mr. Carlos was a friend of the late Mr. C. Roach Smith, who states (p. 20, Vol. II., *Retrospections*) that "He was the author of many excellent papers on churches," published in the above magazine.

Frindsbury Church Bells.

The tower contains eight bells. Of these the 4th, 5th, 6th, 7th, and 8th are the old peal. The new trebles were added 1920.

1st: Alfred Bowell, Founder (Ipswich), inscribed:

"Although I am but light and small,
I will be heard above them all."

2nd ditto: "Arthur Whitebread, Churchwarden, gave me."

3rd ditto: Inscribed "Christine."

4th: "John Clarke and Edward Morden gave me, 1637."

5th: "John Durbie made me, 1656. John Young,

Churchwarden. Alfred Bowell remade me, 1920. A. P. Pascoe, Vicar. R.C. and A.E.W., Churchwardens."

"Recast in new and wondrous days,
Let me but speak, I'll sound God's praise."

6th: Sit Nomen Domini Benedictum (Blessed be the name of the Lord). Originally cast about 1260. Recast (with others), 1920. Inscribed: "In memory of Frederick Wm. Allen. Laus Deo. ECA, HAA, RCA, BAA, EAGA, GTHA." Mr. F. W. Allen was a bellringer at Frindsbury. His colleagues paid for the recasting in his memory.

7th: "By me, G. Renne, Bel Founder, 1584." Recast, 1923. Rev. E. S. Jose, Vicar. R. Cobb and A. E. Whitebread, Churchwardens. (Same founder).

8th: Robert Watson, Gent., J. Rawlinson, J. Penniston, 1638. Recast, 1865. Revd. J. Formby, Vic. T. Wickenden and W. Eley, Churchwardens. (Taylor, founder, Loughborough). Recast, 1923. Rev. E. S. Jose, Vic., R. Cobb and A. E. Whitebread, Churchwardens. (Alfred Bowell, Ipswich).

Frindsbury.

"To the making of the Rode loft in the parish of Frindsbury, a quarter of barley.—Henry Lorkyn, of Rochester, 1471."

"Lego facture noue trabis ecclesie predicte, vis. viiid., Johanna Veddy, 1747."

"Lego trabi ibidem, xiid., John Swynam and William Bett, 1474."

"Sepdindum in cimeterio de Frendsbury, Coram hostio Australi. John Gochvyn, 1509."

"The same. . . . boriali ecclesie. Edward Grene, 1513."

"To the Church of Frensbury, xxxti., Moder Shepe for an obet for me and for the Soulles of my father and moder and all Cristen Soullez on the Monday after Sollmass daye, to the ryngars in brede and drynke iid., for in offerynd vd. Item for the herse vd. Item to the ryngars in brede and drynke iid., for the labors vid. Item

to the curate and every churchwarden to see this obet doon vid. a pece. Item in Goode Friday in brede and ale to be dalte in the same Churche to poor people iis. My house and lands in Frensbury called Noke. Thomas Danyell Strode, 1527."

"To be buried in our Lady Chaunsell in the Church of Frennesbury. I give to the said Church a cross to stand uppon the herse at buryings and obetts, and other tymes uppon our lady aulter. Richard Brandribb, priest, late Rector of Halsto, 1533."

"To be buried in the Churchyard next the Cross. Walter Peron, 1535.

"To bey an albe and a holie water stok, viis. John Cater, 1538."

Testamenta Cantiana, 1909, p. 27. Leland L. Duncan.

Altar Lights.

All Saints. Wm. Streteend; also to Holy Trinity, St. John, St. Katherine, St. Nicholas, St. Christopher.

Our Lady. Jn. Godard, 1446, and " to amend the ledes over hur, xls."; Thos. Boydon, 1527; John Langley, 1507; and " to be buried in Church of All Halloys in the allye before Ower Lady qweere nye unto the fontte, John Cok, 1534."

Holy Trinity. Jefrey May, 1502, and St. John.

St. Katherine. Robt. Harte, 1528, and to the Herse light.

St. Nicholas. Henry Golde, 1446.

All Hallows. Nicholas Mund, 1450, and " to al halowyn ligth iiiid. Jefrey May, 1502.

St. Christopher. Richard Mansfeld, 1528.

St. John Baptist. Wm. Marshall, 1457. Jn. Chamber, 1501.

St. George. John Lambarde, 1523.

St. Margaret. Alice Langley, 1526 (may be at Halstow).

Rood. Henry Larkyn, 1471, and to the Sepulchre. Roger Larkyn, 1441, and to the Rood. Johanna Veddy, 1474. To the Sepulchre Light of Frendes-

bury a cow for a taper of iiiilb. of wex before the sepulcre the ester tyme.

Kent Fines.

19th Ed. II.

847 Frindsbury.

Westminster. Easter in one month.

Between John de Leneschamand Margeria his wife, plts., John, son of James de Houebergh and Alice his wife, defts., 3 acres land in ffrendesbery.

Right of Alice. If no heirs by her to revert to John, son of James de Houebergh.

874 Ditto.

Westminster. Octave of St. Michael.

Between John ffrere of Strode, plt., and John, son of James de Houebergh, deft., 1 acre of land in ffrendesbury.

Right of ffrere admitted. 20s. paid.

915 Ditto.

Henry Leveye, plt., John Laurens of Northfleete and Elena his wife, defts., 13 acres land in ffrendesbury.

Right of Henry admitted. 20 marks for concession.

18th and 19th Ed. II.

854.

Westminster. Octave of Holy Trinity.

William Humfray, plt., Adam le Mellere of Coulyngg and Johanna his wife, defts., 4½ acres land in Higham.

Right of W. Humfray admitted. 100s. granted for concession.

THE LONDON BOUNDARY STONES. UPNOR.

UPNOR.

" New health and strength for heart and brain
Float through me from the towering hills;
The woods smooth out all sense of strain,
And peace flows to my soul again,
By the hills, and the wood, and the river."
—*Winifred S. Telford.*

TO the local public, no place offers a more familiar and inviting sound than the name which heads this paper; and to the children a name more beloved.

Many years ago a friend of the writer was passing through an Indian bazaar, in Calcutta, when he heard this cry: " Any more for Upnor not paid? " As our soldiers and sailors go all over the world, need we wonder at this enquiry so familiar on the Medway-Upnor Steam Packet Co's. boats? Upnor, indeed, is so attractive for reasons which follow that were it removed about thirty miles further away, many would be the excursions that would be run thither. Its position overlooks the Royal Dockyard, and the waters of the Medway, with its rising and falling tides, lave its whole southern boundary. Coming up the river from Sheerness, Upnor greets the eye of the nature lover with a feeling of deep appreciation. Its wooded slopes stretch down to the verge of the river, whence they rise up to its crown in tiers of verdant woodland beauty. For many years it has been the health resort of our local public. The shore shelves at a gentle slope, making it safe for the children to paddle at almost all states of the tide; whilst vessels—varying from the mighty battleship down to the small boat, lend interest to the contemplative mind, as they pass to and fro, on their business in great waters. On the shore opposite rings out the clang of machinery and the hum of busy life which indicates the activities of Chatham Dockyard. At the spot on the shore leading up to the Hoo Road stand two inscribed stones. They mark certain fishing rights

which the City of London holds on the river up to this spot. The most ancient one carries the date of 1206, which is probably, the date when these powers were bestowed. From the crest of the Upnor hills a very expansive stretch of varied and very beautiful scenery stands nobly out, which, on a clear night, offers a truly beautiful view.

> " How sweet the moonlight sleeps upon this bank!
> . . . Look how the floor of heaven
> Is thick inlaid with patines of bright gold;
> There's not the smallest orb which thou behold'st,
> But in his motion like an angel sings,
> Still quiring to the young-eyed cherubims;
> Such harmony is in immortal souls." —*Shakespeare.*

And the lights of our group of towns make a charming spectacle. Though Upnor is quite ancient of days, there have arisen no disputations as to the origin of its name. The mother parish being Frindsbury, it has been in its past overshadowed by that fact. But as far as all records can tell, it has always appealed as a beauty spot resort for its more crowded neighbours.

Hogarth and his company visited Upnor, walking by way of Whitewall. Probably the name of " Whitewall " arose from the chalk rock, which rises up at that part of Tower Hill.

Hogarth and his companions visited Rochester on May 27th, 1732. They were a merry company, and their description of events partakes of the coarseness of his day. They walked from Gravesend, stating that " nothing remarkable happened in that journey except our calling and drinking three pots of beer at an evil house (as we were afterwards informed), known by the sign of the Dover Castle. They arrived at Rochester, greatly admiring the old Bridge at about ten in the morning. They visited the Castle and Cathedral; climbing to the top of the former with some difficulty, which was compensated by " a view of a most beautiful country, a fine river, and some of the noblest ships in the world." They state that " we saw on the front of a house four figures in basso relievo, after the antique, representing the seasons (what house was this?), and then came to the Crown Inn at twelve." They slept on chairs until dinner time, when

they " eat a dish of soles and flounders, with crab sauce, a calve's heart, stuffed and roasted, the liver fried, and other appurtenances minced, a leg of mutton roasted, and some green peas, all very good and well drest with good small beer and excellent port." Not a bad collection. Hogarth and Scott stopped and played at hop-scotch in the colonnade under the Town Hall (Guildhall), " bought shrimps and eat them ! " They proceeded " by a round-about way " to the Dockyard, which they found to be " very noble," and went on various ships, chief of which was the Royal Sovereign. Fatigued with pleasure, they returned to the Crown, and went to bed at nine. The next morning was Sunday, when they proceeded by Canal Road, Strood—then more of a bridle path—via Frindsbury to Upnor. They described Upnor Castle as " not very large, but strong, garrisoned with 24 men and the like number of guns." Hogarth made a drawing of the Castle with his companions—and himself—five figures in all, in the foreground. It should be mentioned that Richard Watts, our City's great benefactor, was Clerk of the Works at the erection of Upnor Castle, 1561. We are informed that they " bought cockles of an old blind man and woman," and made a " hurry-scurry dinner at the Smack at the ten-gun battery." The ten-gun battery here referred to was a fort built of brick. Dr. Harris (1719) tells us that this structure was known as the " Cockham Wood Fort." It had two platforms of guns, one above the other, and mounted altogether 44 guns. By the time of Hogarth's visit it had dropped to 10 guns. Near to it was the house of the Master Gunner. To-day it has dropped much further, for all that remains is the tumbling mass of red brick masonry, as it lies on the river brink about halfway to Hoo.

Brickmaking—recently again revived—and pottery work formerly flourished at Upnor; as, later on, did cement making. The latter have now gone. Evidence of extensive brick works lie in the field passing from Manor Farm to Whitewall. Upnor has witnessed many stirring events. On the 10th June, 1667, Sheerness was

attacked and taken by the Dutch Fleet, many of our ships being burnt, sunk or captured. On the 12th they sailed up the Medway. "Reaching Upnor Castle, they opened fire, which was briskly returned from the Castle, and from a battery opposite, which had been thrown up in the night."

Near the Castle were lying the Royal London, 90 guns; Old James, 70; Royal Oak, 76; and Marmaduke, 42. The first three were burnt, the Marmaduke was sunk, as were also the Royal Katherine, 76; St. George, 60; and the Victory, 80. This disaster thus ignobly put upon England, forms one of the most discreditable events in all our naval history; and it was preceded by others—nearly as bad. The wages of the sailors—at that time chiefly recruited by the press gang—were years in arrear. The Commissioners of the Navy owed merchants for goods supplied over £900,000, with no appearance of payment, and wages for 800 men at Chatham Dockyard appear to have been taken and squandered by venal and corrupt officials; as at this date only about 12 men were in actual employment in the whole Dockyard! The pay of the men had been embezzled, and instead of money they had been handed tickets that no-one would honour. Such were the corroding effects of the corrupt and licentious Court of Charles II. Lust and dishonesty spread its evil virus like a plague. Sir William Coventry and Pepys stand out in happy relief among the corrupt Admiralty officials.

An old Dutch print of the period (see pp. 191-8, *History of Strood*) shows the people of our City fleeing with their household goods over Rochester Bridge, through Strood to Cuxton, etc. An original plate of this scene may be viewed in the corridor of the new building at Eastgate House.

As the village of Upnor stood like a target for the Dutch ships firing at the Castle—as well as from the battery on the Chatham side of the river—we may be sure it experienced a very terrifying time, the guns being at such short range. As an Act of Parliament was passed later on, which repudiated the wages due to the men—to relieve the naval authorities from their importunities—the

depths of infamy were pretty well plumbed. " I did not see," writes Pepys on his visit (30th June, 1667) " that Upnor Castle hath received any hurt by them, though they played long against it; and they themselves shot till they had hardly a gun left upon the carriages, so badly provided they were; they have now made two batteries on that side which will be very good, and do good service" (this, beyond much doubt, marks the first erection of the Cockham Wood Fort, for the writer can find no evidence whatever that this battery stood there defending the river when the Dutch Fleet came up). " So to the chaine, and there saw it fast at the end on the Upner side of the river; and where it broke nobody can tell me. I went on shore at Upner to look upon the end of the chaine, and caused the link to be measured, and it was six inches-and-a-fourth in circumference." There appears to have been far greater honour shown on the part of the Dutch sailors to our local inhabitants and their goods than were shown by our own people. Dishonesty, one of the meanest vices that can afflict humanity, had become a national degradation upon the character of our people. It filtered its evil influence from the throne down to the lowest levels. Pepys adds: " It seems very remarkable to me, and of great honour to the Dutch, that those of them who did go on shore to Gillingham, though they went in fear of their lives, and were, some of them, killed, and not withstanding their provocation at Scelling, yet killed none of our people nor plundered their houses, but did take some things of easy carriage, and left the rest, and not a house was burned." The above reads profoundly better about the behaviour of the Dutch than he—as an observer honestly ashamed of his own countrymen—was able to say of our own people. For he goes on to add: " Which is to our eternal disgrace that what my Lord Douglas's men who came after them found there, they plundered and took all away, and the watermen that carried us did tell us further that our own soldiers are far more terrible to those people of the country towns than the Dutch themselves." The Dutch fortunately had

an honest Government; ours was the reverse. It appears also that the batteries at Cockham Woods were newly erected, but no guns, nor ammunition, had arrived, even the field guns that Pepys saw there on the 30th came a day too late, or matters might have been better. "I was told that in all the late attempts there was but one man killed on shore; and that was a man that had laid upon his belly upon one of the hills to see the action." Not the first hard payment made for curiosity. The visiting Admiralty party of Mr. Pepys "went to inspect the batteries made, which indeed are very fine, and guns placed so as one would think the river should be very secure." Yes, as usual, good locks were put on the stable door after the horse was stolen.

The English prisoners taken by the Dutch, or the English men who were employed by them were honourably and honestly dealt with. Says Pepys, August 30th, 1667: "I find in the letters of some of our prisoners there . . . that they have with money got our men that they took, to work and carry their ships home for them; and that they have been well rewarded and released when they come into Holland; which is done like noble, brave, and wise people."

There is one lasting feature about the English character. It can recognise the good side in an opponent. Let us be thankful for that. Things, however, read bad all round. To take another phase of the demoralisation at Chatham Dockyard. Remembering also that England had endured the terrible plague of 1665, followed by the awful fire of London in 1666.

(2nd October, 1666).—"Having sailed all night (and I do wonder how they in the dark do find their way) we got by morning to Gillingham, and thence all walked to Chatham, and there with Commissioner Pett viewed the Yard; and among other things, a team of four horses came close by us, he being with me, drawing a piece of timber that I am confident one man could easily have carried upon his back. I made the horses be taken away and a man or two to take the timber away with their hands." This is unhappy reading. It is difficult—apart

from the sour killjoy nature of the Puritan regime, which brought its natural re-action—to imagine how our people stood these things. All extreme measures bring bad results.

Upnor, as may be expected, is an old world village, and its houses were pitched without much thought as regards modern ideas of house planning. But it is picturesque and very interesting.

During the Great War, Upnor was the scene of immense activity. From its shore was taken the ammunition made up at Chattenden, which was sent out to the British Navy.

The soil of Upnor is varied and peculiar. At Whitewall the chalk upheaval is evident. Near the Church it forms a deep bed of what is known geologically as Thanet sand. This latter is of commercial value for moulding purposes, and has a far-spread reputation, and a very wide distribution. Further east, the soil is of London clay. The upper part, being exposed, becomes red in colour by oxidation; below the surface it is rather bluish in colour. This latter soil is treacherous, being much inclined to slide during wet weather, when the loose soil becomes boggy and unsafe. Near the wood (east) this soil has been subsiding for many years. Geologists state that this loose earth passes under the crust at the foreshore and boils up in the bed of the river. Here the scour of the tides carries it away to the mud flats below and impregnates this mud with its iron oxide, which adds strength to the cement when made. During the early months of the war, west of the R.E. Hard, the skeleton of a huge mammoth elephant was discovered. The tusk and bones were of such gigantic size as to exceed all such known specimens. The discovery was first made by a party of Royal Engineers who were cutting a trench. Unfortunately, some parts of the remains were destroyed, being cut through before the nature and value of the find were appreciated. The authorities at South Kensington were duly informed, and when weather conditions permitted a skilled representative was present to direct the operations, and all parts found were sent to South Kensington.

The above information was imparted to the writer by Mr. Reuben Stone, of Upnor, who saw the bones in situ.

In the *Illustrated London News* (p. 181, January 31st, 1925) is a very interesting account of this skeleton—with an illustration of its after part, together with that of those gentlemen whose patient labour has reconstructed it. Dr. F. A. Bather, who writes the account, states that the shoulder height of the Upnor Elephant reaches 13ft. 6ins. That of the African species—the largest now alive—averages 11ft. 8½ in; that of the Indian species being 9ft. A sketch of the above animal as it appeared in life is in the Rochester Museum.

Upnor Castle.

The Proclamation of Queen Elizabeth for the needed powers to erect the above was:—

"Yeven vnder our signet at our Paelliaee of Westminster on the xxvith of Marche the seconde yere of our reigne" (1560).

There were to be labourers and artificers and provisions to be found "for the bulwerke to be made at Upnoure in Kent," viz. (at per day, we assume):—

Humphrey Lock to be Surveyour and Chiefe Carpinter	iis. vid.
Surveyeurs Clerke	xiid.
Richards Watts to be paymaster Clerk of the Store and Purveyor	iis.
Hardshewers and Layers (numbers engaged)	14
Carpinters	8
Sarwyers	4
Limeburner	1
Laborers	40
Pickaxes	20
Shovells	48
Tymbre 100 tons	
Sea Cooles xxvii. chalders	

Mr. Humphrey Lock wished to use up the stones of Rochester Castle to construct this work! On the 18th June he wrote to Lord Burleigh "concerning the taking downe of the reste of the stone at Rochester Castell to ende the works at Upnor . . . Such stone as is brought frome Rochester Castell chargyth the quenes matie not above viiid. the tonne delivered at the works, and that Ragge Stone that is provyded in the quarries (Maidstone very probably) standith in to be delyvyd at the works at iis. viiid. the tonn."

The City of Rochester owes a great debt of gratitude to Master Richard Watts. When we forget him our right hands may lose their cunning. Let the reader therefore know that Mr. Richard Watts was dead against this proposal, and with the aid of Admiral Nottingham he preserved this most wonderful old Keep of ours.

In the same year that the Kent Archæological Society was formed a corporate body in France had decided to pull down—and despite the opposition of the more thoughtful minds, had already destroyed a large portion —of one of the most interesting pieces of Roman masonry in the country. The late Mr. C. Roach Smith happened to be visiting this town whilst the destruction of its greatest distinctive possession was in progress, he was urgently appealed to by the French Antiquarian Society to try and save it ere too late. He appealed, through the Ambassadors and the Abbè Cochet to the Emperor Napoleon. The Emperor stopped the work at once, and saved the town of Dax from losing its most distinguished historical possession. Those interested had a very beautiful bronze medal struck in his honour. Its obverse bears the bust of Charles Roach Smith—it was struck at that period of life when he was in the prime of his manhood, and it is most beautifully engraved. Its reverse is a section of the work saved to France. Around it runs the motto in Latin: " He preserved the walls of Dax." A copy of this medal—given by C. Lewis Levy—in memory of his father—is in Eastgate House Museum. Some day, perhaps, Rochester may place a worthy companion placque on the walls of Rochester Castle to the memory of Richard Watts. For " He preserved the Castle of Rochester."

This superb example of Roman work was, later on, pulled down under the presidency of M. Thiers.

The items of expenditure are interesting. " Coles " were brought from Newcastle, and cost £178 10s. 6d. Ninety tons of " oken tymbre at £vi. viii^{s}. viii^{d}. a ton; xviii. loodes of Ashe tymbre at £iiii iiii^{s}. vi^{d}. the loode," were purchased, and vi. toune of Elme tymbre, and

xxxvi. foote at vi$^{s.}$ per Karr, sawen into Joystes "; and "iii. loades of Brickbattes" were bought for 2/8! But brickmaking was then an Upnor industry. "I payed," writes Mr. Richard Watts, "with and for v. wheelbarrowes bought at sondrye tymes, also sondrie carts at xii$^{s.}$ in all besides suche as were made by ye workemen and artificers here £8 13s."

The Queen's proclamation read: "We have therefore authorised and assigned and by theis presents doe give powre and authoritie vnto orr well-beloved subiecte Richard Watts, of Rochester, paymaster and purveyor and clerke of the works of our said fortifications to prest, take up and provide for us and in our name within our Counties of Essex, Kent and Surrey," etc., all the men, materials, etc., that were needed.

Sawyers were payed "xxi$^{d.}$ and xxii$^{d.}$ per diem per cople" (2). Whelewrights were paid x$^{d.}$ to xii$^{d.}$ "for making of Newe Tumbrelles, and the mendyng of olde."

"Further," says the Royal proclamation, "we give authoritie and power and libertie vnto the said Richard Watts that if he shalle finde or perfectlie vnderstande any person or persons obstinate unredy and refusing to serve us in our saide fortifications . . . he shall and maye with the advise and assent of any of our Justice of Peax . . . commit them or him so offendinge to prisone and there to kepe or deteyne them by discretion for example of others" (from *Our Local Scrap Book*, by Alfred Rhodes).

London Stones.

The two stones shown in Captain Hewitt's sketch stand at the foot of the hilly road leading up to Hoo Common. They are on the north edge of the path by the river bank. The shorter one is ancient. The taller one—standing about 12ft above the ground, is modern. It is of granite.

The short stone bears on its south face the date 1206 Above it is carved a shield bearing the arms of the City of London. Its east and west faces are covered with old lettering—some of it much eroded and undecipherable, except by rubbings. That on its west side is too near

the modern obelisk to enable one to read. Below the date above given on its south face are yet legible—

———— Crosby, Esqre, 1777.
———— Esqre, 1785.
Wm. (?) Curtis, Esqre, 1789.
Lord Mayor.
1796.
Sir John Eamer Knight.

The north face, in its lower part, has been badly fractured, and is held banded by two iron straps. Above these latter bands is this inscription:—

God Preserve the
City of London.
1206.

To this prayer we cry "Amen."

These stones, we understand, mark the boundary up to which, on the north side only, the fishermen of London hold charter rights to fish in the Medway. We may assume the dates given cover the years when these charters were granted. Let us hope, for equity's sake, that a like privilege was given to our fishermen of the Medway to cast their nets in the Thames.

Visits were, in long years gone by, paid to these stones by various successive Lord Mayors, accompanied by a very jovial body of attendants. Those, of later date, bear their inscriptions on the modern (taller) stone on its south face, viz.:—

Right Hon'ble Wm. Taylor Copeland,
Lord Mayor.
John Lansford, Esqre (Alderman),
David Salomons, Esqre (Sheriff),
1836.
Sir John Pirie, Bart.,
1842.
1849.
Sir James Duke.
1856.
Sir David Salomons.

Upon the memory of some of these past Lord Mayors of London and their merrie company may the blessings of years to come rest benevolently. They had a rich sense of humour. As Artemus Ward recalled a past hilarious event, he wrote down: "I larfs I du," and one may feel a like emotion as they peruse what follows.

Many years ago, some past Lord Mayor of London,

with some company—unfortunately this singular event is not inscribed on the old stone—when they visited this little maritime village instituted a sort of fete day and general holiday. In these pleasant relaxations the villagers gladly joined—happy, indeed, at the chance. It was a period when smuggling—notably at Upnor, Hoo, etc.—was in full vogue, and was widely patronised, even among the more influential people. Indeed, our own group of towns received scornful description in many ways. Among other lines adverting to the Medway Towns scratched on tavern windows were the following :—

" Such towns and such men
May we ne'er see again ;
Where smuggling's a laudable function !
On some high windy day
May the Devil fly away
With the whole of the dirty conjunction ! "

Whilst to crown our afflictions the names of Strood, Rochester and Chatham stood as below :—

Starve 'em	Rob 'em	Cheat 'em
Strood	Rochester	Chatham

Vessels from the Continent in those days, laden with cheese and other innocent cargoes, often carried cases of contrabrand. These latter, the writer was told, were dropped quietly overboard on the up-river journey with a float attached, shortened to be well below the surface. At night these cases were fished up and hidden by the smuggling gang. He can well recall an old lady of Upnor recounting with glee a visit of what she called " the preventive men," and their search of her house in those "good old days." Though they sought diligently they were not successful, but, added this retrospective old soul, laughing joyfully at the recollection, " We had all the time enough spirits buried in our garden to flete a boat ! " Fate, however, ultimately brought its revenge, and her lord learnt by about eighteen months to two years' contemplative retirement in Maidstone jail that there were other and more painful sides to this doubtful business. She never laughed at this latter event.

On one occasion the " preventive " men raided a house at Upnor. At the yard in the rear stood a lot of

bottles with evident marks of past supplies. But all the tops of the necks of these bottles were broken off, and, apparently, all their service ended. What the " preventive " men did not discover was that, in the lower part of each of these broken necks was a spring which fully secured their contents. The upper layers of these bottles were all empty. Those below all contained brandy above proof strength.

The whole village was, more or less, honeycombed with contraband traffic in those days.

Well, our Lord Mayor of London had usually a merry company with him, none of whom, from what I gather, then belonged to any Temperance Society. So if there was not enough of these inspiring elements hidden in the gardens there was a local supply to be bought, beside what the London visitors might also bring with them. Music, racing, and dancing were pretty promptly started at the conclusion of the official inspection, his Lordship appearing to favour racing among the Upnor ladies as the chief attraction.

At this period the brickmaking and pottery work was in full swing. Selecting a gentleman engaged in some department of these very useful occupations on one occasion, the Lord Mayor of that year smote him upon his shoulder with the flat of a sword and declared him from thence forward—at least for one year—to be the Mayor of Upnor! The recipient accepted the honour in the fullest belief of its official faith and value. This ceremony, once established, appeared to be carried on by the merrie gentlemen from London on each succeeding visit. This ceremony was always repeated and return state visits paid by these august personages with due and becoming gravity.

The last person to be thus distinguished at Upnor was locally known as " Nobby " White. Why so named is not known to the writer. Nature possibly had blessed Mr. White with some distinctive facial adornment which she denies to less favoured mortals, and as this gentleman was long since gathered to his fathers it would now be fruitless to enquire. But " Nobby " was his name and Upnor was his dwelling-place. Mr. White also possessed

another blessing, for he was a married man, and his good lady, among other gifts, was, like David Price, possessed of a temper that was " apt to be rather too quick ! "

In the days to which we refer—and for long, long years afterwards—the business of the County magistrates was carried on near the Cathedral at Rochester, in premises known as " Tuppeny's Office." A lady from Upnor called at these premises one day to ask for a summons to be issued against Mrs. " Nobby " White, of Upnor, for grievous assault and battery. Vivid, but painful, evidence of these afflictions were apparent in the visitor's face. These injuries she declared were inflicted—of course, without justifiable cause !—by Mrs. White, of Upnor. The summons was granted and on the day appointed the two ladies appeared—not without a fair attendant company of other Upnor ladies.

Asked, when charged with this offence, by the Magistrates' Clerk what was her name and occupation, Mrs. " Nobby " startled that astonished official by stating that " she was the Mayoress of Upnor ! " Had she declared herself to have been the Queen of England the Court could not have been more astounded.

" Mayoress of Upnor ? " repeated the Clerk.

Mrs. White calmly repeated her reply, stoutly maintaining her supposed civic dignities with great persistence. In the end this worshipful lady learnt that even to represent the majesty of so distinguished a place as Upnor cannot put one above the laws which govern the realm.

Of course, these humorous state visits from London have long ceased to occur, as the fishing rights they were meant to preserve have lost their value, for in these latter days the fish themselves have also departed. Whether some other jovial Lord Mayor may see humour enough to revive this old custom lies beyond the writer's power to say.

Mr. Rueben Stone personally witnessed some of these ceremonies.

It is stated that the stone used in building the wharf of the powder magazine inside those premises formerly belonging to Mr. Little came from the material of the old London Bridge.

UPNOR *(Continued).*

Upnor Church.

"Remote from towns he ran his godly race,
Nor e'er had changed, nor wished to change, his place,
Unskilful he to fawn, or seek for power
By doctrines fashioned to the changing hour;
For other aims his heart had learn'd to prize,
More bent to raise the wretched than to rise.

. . . . . .

As some tall cliff that lifts its awful form,
Swells from the vale and midway leaves the storm,
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head."

—*Goldsmith.*

UPNOR Church is dedicated to SS. Philip and James. It was the gift to the parish of the late Captain and Mrs. Savage, of Goddington Manor, Frindsbury.

At their costs the Church, Vicarage, and Schools were built, and largely endowed.

The building is of brick in the Early English style. It was completed in 1878, and consecrated June 19th of that year. It possesses one modern bell. The first and wisely-appointed Vicar was Joseph Greenoak Bailey, M.A., LL.D., who, after 27 years of noble service to his parish, died in 1905. The present incumbent, John Kingdon, is its fifth Vicar.

The church consists of a nave, chancel, and north and south transepts. It has the unusual feature, in a country church, of possessing two pulpits; one at the corner of the south transept, and the other at the north-east corner of the nave. All the fittings are of pitch pine. The nave has two double-light windows in each wall, each eastward one being of stained glass. The others are plain glass. That on the north is dedicated to the

memory of Dr. J. G. Bailey, the first Vicar, and was erected by his parishioners and friends.

The one on the south is a "thank offering for 60 years of Queen Victoria's reign," and was erected in 1897. For modern stained glass windows they are certainly much beyond the average—and as they were designed by Burne-Jones, this can be well understood. For its size and its age, Upnor Church has an unusual display of good memorial glass. The west window is of three lights, its design being "Christ as the light of the World. Behold I stand at the door and knock," being the inscribed lettering. The chancel is crescent shaped, and possesses a coloured rood screen. It is lighted by four lancet windows. In the south transept window the first light is to St. Philip; the middle one, "Consider the Lilies"; and the third to St. James. They were erected "To the glory of God, and in loving memory of William Burgess Little, Churchwarden, who entered into rest November 11th, 1884." Two were given by his widow, and one by his friends. The dome of the chancel is painted, and together the effects are a little sombre, as the transepts are also dim as regards light.

The vestry stands on the north side.

The font is octagonal.

There is a war shrine on the north wall facing the entrance on the south porch. "Remember thy Creator in the days of thy youth." "The same yesterday, to-day, and for ever," form border lines round the chancel dome, whilst along the north wall: "Worship the Lord in the beauty of holiness," and on the south wall: "Let the whole earth stand in awe of Him" appear respectively.

Many old inhabitants of Upnor lie buried at Frindsbury—the mother parish—as may be well conceived owing to past associations. The little churchyard, however, contains Captain and Mrs. Savage, and among others, the bodies of Dr. Bailey and the father and mother of Frank and Edward Pocock, who died in Africa in the Stanley Expedition which went out to discover the source of the Nile. A mural tablet to the memory of these two brothers

stands on the N.E. wall of St. Nicholas Church, Strood. At this latter church, Edward Pocock was a member of its choir.

A native club and axe, formerly belonging to these two brothers, is in Rochester Museum. The writer made an appeal for this old couple in their age, and the result enabled them to end their lives without recourse to the Poor Law. At the request of their father, the writer accepted these two items, and presented them to Eastgate House. They carry this local interest united with Stanley and Livingstone and the discovery of the source of the Nile.

The Nature lover may regret to see much of Upnor's former quietness and other amenities disappear, together with other features. But these innovations offer a very welcome change to many grey lives, and add to the health and enjoyment of many thousands, whose small means will not allow an expensive holiday. One could wish that some receptacles could be placed for the paper debris, etc., which does offend the eye; and doubtless these matters will come in good time. Well administered, as there is every reason to believe it will be, the change should prove of great public utility and value.

HOO - St. WERBURGH.

HOO ST. WERBURGH.

"In a moral point of view, the life of the agriculturist is the most pure and holy of any class of men ; pure, because it is the most healthful and vice can hardly find time to contaminate it ; and holy, because it brings Deity before his view."

—Lord John Russell.

" Let not ambition mock their useful toil,
Their homely joys, and destiny obscure ;
Nor grandeur hear with a disdainful smile
The short and simple annals of the poor."

—Gray.

LIKE many other parishes, Hoo has passed through many variations of spelling. Its western boundary reaches to the middle of the road leading to Chattenden, and from thence eastwards to the small stream—flowing under the road—passing to Stoke, east of North Street Farm. Its area is stated to be 4,991 acres. Its name has been written How, Hou, Hoyh, Hoh, and (now) Hoo. Mr. Hasted states its name derivation arises from the Saxon " Hou," signifying a hill; Philpott that it means " high." Dr. Harris (1719) also ascribes its origin to Saxon sources, but that it arises from a different cause, viz., from the Saxon " Ho," or " Hoh," which signifies sometimes a heel, and sometimes the ham of the leg (whence our word to hough or to hamstring), seeing that the land is hill West and South, whilst as a " Hundred " it runs out into a kind of point like a heel, or lies in a bending between the two rivers like a ham." Thus do our historians argue their respective views. The reader can take his choice. Hoo gives name to the whole Hundred in which it stands, and in the reign of Henry VIth gave a noble title to one Thomas Hoo, who was created a Baron by that Prince, viz., as Baron of Hoo and Hastings. There is some claim that the town of Hastings holds over land in Gillingham. Possibly our fifteenth century Baron chose

the coupling of lands lying opposite each other, in both of which he may have held interests. As one of his daughters married Geoffrey Boleyn, Gillingham may welcome this connection, for in the blood of Queen Elizabeth it had descended from that of Baron Thomas de Hoo.

Before the Conquest the Manor of Hoo St. Warburgh, with the Court of the Hundred, was held by Godwin, Earl of Kent, from whom it descended to King Harold. Though the Manor of Hoo need not despise its old connection with the Baron Thomas, it will possibly rejoice to learn that it can claim a much earlier connection with the royal line of our Saxon King, Harold. The perilous spot known as the "Goodwin Sands" was anciently held to be the possession of Earl Godwin. They came, later, into the hands of the Abbot of St. Augustine's, Canterbury, the old name still attaching to the lands. Dr. Harris (p. 311, *History of Kent*) tells us: "Now the Abbot being also owner of the Parsonage of Tenterden, and having begun to build the fine tower, it took up so much of his thoughts, time and money, that he neglected the care of walling and fencing against the sea, near the Isle of Thanet, and consequently on the iiid. of November, 1099, the sea broke in, overflowed all the lands, and the place hath ever since been known by the name of Godwine's Sands."

On the south wall of Hoo Church, near the vestry door, is erected a very fine brass plate. Below it stood, on the day of the writer's visit, a vase of fresh and very beautiful flowers. The plate bears the following inscription: "To the glory of God, and in memory of John James Darkin, master of the s.v. Glenavon, wrecked on the Goodwin Sands, 2nd November, 1919. Aged 38 years." This sad event brings Hoo, in a double, but regrettable way, in connection with our Saxon Earl Godwin's name. How far the Goodwin Sands inundation and Tenterden steeple rest truly on fact is difficult to assert, but history, legend, and the actual date given hold weighty probability to its truth. Accepting this, the Abbot's neglect of his responsibilities has caused the loss of thousands of brave and valuable lives, the loss of many

hundreds of ships, and of unknown treasure—added to other calamities.

> "What hid'st thou in thy treasure caves and cells,
> Thou hollow-sounding and mysterious main?"

An account of this shipwreck is given by Wm. Adams, ex-coxswain of the Deal lifeboat, p. 548, *Radio Times*, 11th December, 1925.

Hollingshed, the historian (whose work supplied Shakespeare with a large amount of material for his historical plays) was a Kentish man, and he stated that Hoo in his time (he died 1580) "was nearly an island; and of the Hundred of Hoo the people had this rhyme or proverb:

> He that rideth into the Hundred of Hoo,
> Besides pilfering seamen shall find dirt enow."

The roads of England, down to the time of McAdam, were all, more or less, bad. The minor roads would be simply inconceivable to the modern mind, as none have ever seen—except on the landway of a neglected farm in deep winter—anything in their lives to compare with it. Hasted states that the "inclosures are small and the hedgerows thick, with a continuance of high spiry elms, and some scrubly oaks interspersed here and there in different places. The roads are full of water, very deep and miry, and the air, from its contiguity to the large tract of marshes, very unhealthy." This does not read like entry to a happy land. Mr. Hasted (1768) states that the couplet of the pilfering seamen and the dirt was a true saying at his time, though formerly it was "noted for the wealth of the yeomen who inhabited it, but there are now few but bailiffs and lookers who live in it, the farmers and occupiers of land dwelling in Rochester and Strood, or elsewhere; nor is there a gentleman's house or a clergyman residing in it, owing to the depth of the soil, the dirtiness of the roads, and the unwholesomeness of the air of the marshes." All these unhappy features have now passed. The roads are good, the air sweet and pleasant, and the "Bells Hard" (opposite Southend) has become a kind of seaside resort. By a writ of Richard II., a beacon was erected at Hoo—in

conjunction with other places—"that by the firing of them notice might be given of any sudden attempt of the enemy."

King Richard I. exchanged this Manor and Hundred with Hugh Bardolf for the Manor of Bampton, in Devonshire, which had been forfeited to the Crown by Tulk Pagenel, or Painel, to whom it had been given by Henry II. He was a younger son of William Bardolf, of Stoke Bardolf. His coat of arms were, and possibly now are, on the roof of the cloisters of Christ Church, Canterbury. As he died without issue, this Hoo Estate vested back to the Crown, from which it was granted, and from the latter was bestowed upon Hubert de Burgh, then Chief Justice of England, who, later, was created Earl of Kent. Falling into disgrace, it appears to have passed to Henry Grey and Hugh Poinz, in right of their wives—two nieces of Hugh Bardolf, above mentioned—in two separate moities. Henry Grey left a son, Sir Richard Grey, whose principal seat was at Codnor, in Derbyshire, whose descendants were created Barons Grey of Codnor. These paid respective aids for it in the 20th year of Edward III. Henry Grey lived to a good old age, dying about the 13th year of Richard II. He was succeeded by his grandson, Richard. In the reign of Henry IV. the latter purchased the other portion of the Manor from the Poinz heirs, and so became entitled to the whole of it.

Hugh Poinz had left a son of the name of Nicholas, whose son, Hugh, succeeded him. The latter was summoned to Parliament—among the barons of the realm—in the 23rd year of Edward I. His son, of the same name, served in a like manner in the next reign. His son—also named Nicholas, Lord Poinz—married Alianore, the daughter of Sir John Erleigh, and died about 1354, leaving two daughters, Amicia, wife of John Barry, and Margaret, wife of John Newborough. Jointly, they sold their possessions in Hoo to a person named Judd, from which family it passed, by sale, to Richard Lord Grey, being a re-united estate once more. Richard Lord Grey stood high in the favour of Henry IV., who conferred

many great offices on him, and also employed him, both in war and in civil negotiations. He died 1418. It then came to Henry Lord Grey. He died 1426, without lawful issue, and was buried at Aylesford.

The Manor and Castle of Codnor fell to Elizabeth, his aunt, who was the wife of Sir John Zouche, a younger son of William Lord Zouche. The Manor of Hoo was inherited by Lady Catherine Grey, who afterwards married Sir William de la Pole. She died 1521, when it passed to Sir John Zouche, who died possessed of it in 1529. From Zouche it passed to Thomas Cornewall, and then to Sir Thomas Wyatt, of Allington Castle, who, in the 34th of Henry VIII. conveyed this estate to the King. It continued in the Crown till Edward VI. (1552) granted it to Sir George Brooke, Lord Cobham, six years before the latter died. To the above the wonderful tomb in the chancel of Cobham Church stands erected. His grandson, Henry Lord Cobham, being convicted of high treason in 1604, lost this property. Soon after these lands at Hoo were granted to Sir Robert Cecil, Earl of Salisbury (son of William Lord Burleigh), Lord Treasurer of England. His wife was sister of Henry Lord Cobham, and the Manor came by descent to her son, William Earl Salisbury, who, in 1629, sold these lands to Sir Edward Hales. In 1654, the latter's grandson succeeded to the Court Baron of them, but the other features of ownership were held by the Crown, until in 1663, after the Restoration, the full rights of the property were bestowed upon him. He had risked his fortune in the service of Charles I., contracted a large debt, and was unable to live in England. Sir Richard Hales was much in favour with King James II., under whom he had a Regiment of Foot; he was one of the Privy Council and a Lord of the Admiralty, Deputy Governor of the Tower of London. He was sued for a penalty of £500 for neglecting to take the oaths of supremacy and allegiance on the acceptance to the command of his regiment; he was convicted at the Rochester Assizes, 1609, for the same, but moving into the King's Bench, pleaded the King's dispensing power,

and had judgment given for him, eleven of the judges being of the opinion that the King might dispense in that case. At the Revolution he was confined in the Tower for a year and a half; on his release he went to France, and in consideration of his services was created Earl of Tenterden by James II. while he was in that kingdom, which title, however, was never acknowledged by the Government. He died in France in the year 1695. Dying thus abroad, his estate was vested in Sir John Tufton, Bart., and Edward Hales, Esq., as trustees. They conveyed the property to Edward Villiers, fourth son of Sir Edward Villiers. His eldest son, of the same name, succeeded him in the ownership of these lands.

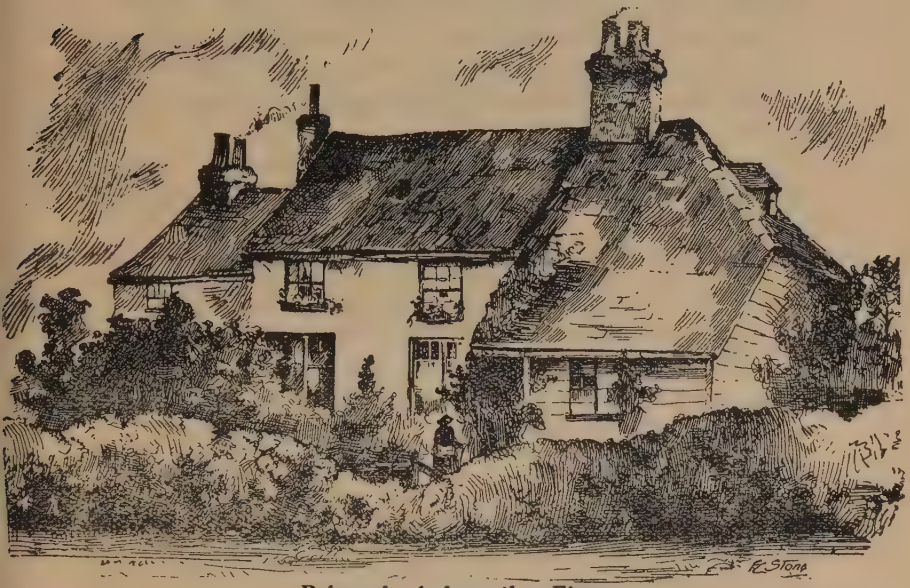
Villiers was much in the favour of King William, and was by him created Viscount Villiers of Dartford and Baron of Hoo. He was afterwards created Earl of Jersey. He was succeeded by his eldest son William, who was the possessor of these lands and above titles at Hasted's time. Rochester Castle was the property of this family, and was purchased from them by the Corporation in 1883 for about £6,000. Never was a wiser purchase made. It is curious that the Manor of Great Hoo extends over part of the parish of West Peckham.

At the Court of this Manor in Mr. Hasted's time—it may still stand as a ceremony—two constables and borsholders were appointed. One for the upper and one for the lower half hundreds. Also borsholders for Hardlefield, Boxley, Deangate, Dalham, Fincent, Church Street, and Oxenheath. The Court was held on Whit-Mondays.

Beleuncle

is a Manor in this parish, and was formerly a seat of some eminence in the Lords Cobham family. It belonged—very anciently—to the Bardolf family already mentioned. Robert Bardolph's niece married Jordan Foliot. He performed homage for it in 1225. His son, who succeeded him, passed it to Reginald de Cobham. From the latter it appears to have come to Sir John de Cobham, of Cobham, whose son Henry succeeded. His

uncle of Roundall, Shorne (see Shorne paper, Vol. II.), was also named Henry, for which reason the addition of junior was added to the name of Henry of Beleuncle. (This old name stands on the little station of the Hundred of Hoo Railway.) Henry of Beleuncle was summoned to Parliament 7th of Edward I. Also Stephen Cobham was summoned as a peer 11 years later. Thomas also sat as a baron in the 38th year of Edward III. John Cobham, Esq., who was an Alderman of the City of Rochester,



Beleuncle before the Fire.

succeeded later to this estate of Beleuncle. (Abbot of Reading acknowledges payment of 46s. rent from Rofe Paynel, Manor of Hou, formerly paid by William de Beluncle, 13th century.) It is in memory of this John Cobham that the monument in St. Nicholas Church, Rochester, stands erected. He married Elizabeth, daughter of James Ballandine, of Derbyshire, by whom he had two sons and one daughter. On his death the Manor was divided into three portions. Later, the sister and the other owner sold their portions to Colonel Richard

Cobham, son of Alderman John Cobham, who, dying without male issue, it passed to the husbands of his two daughters, viz., Captain James Hayes, of Rochester, and Rev. James Parsons, of Bothereps, of Gloucestershire. It was later sold to Richard Webb, of Rochester, in whose hands it stood in Mr. Hasted's time.

Abbot's Court was anciently called Little Hoo, alias Hoo Parva. It belonged to the Abbey of Boxley, hence Abbots Court. King Richard I. confirmed to that Abbey a market in Hoo of the gift of Maud de Canvill. Boxley Abbey held these lands till the Dissolution, when it was surrendered to the King, who, in his 32nd year, granted it to Sir Thomas Wyatt, since when it has passed to the other possessors.

In the tenth year of Elizabeth she granted to Philip Conwey two marshes, called Estwike and Sprete, in this parish.

Lord Cobham, 1361, settled 250 acres of marsh, called Rowe and Slade Marshes, lying within the lordship of St. Werburgh to the College of Cobham.

Hogarth and his party visited Hoo on Sunday, 28th May, 1732. They did this after a " hurry-skurry dinner at the Smack, at the 10 gun battery " (see paper on Upnor). Their account is typical of the rough manners of that period, for " before leaving Upnor they had a battle royal with sticks, pebbles and hog's dung." They then proceeded to Hoo, apparently along the fields on the uplands to the church.

An epitaph " On a wooden rail over a grave . . . being something extraordinary," it is transcribed literally. " It is supposed to be writ by a maid-servant on her master " :—

" And when he died you plainly see
Hee freely gave al to Sara Passa Wee,
And in doing so it doth prevail
That Ion him can well bestow this rayel.
On year I sarved him it is well. None.
But thanks be to God it is al my one."

There was coarse horse-play, typical of the period, and then they marched on to Stoke.

possesses an aged yew tree of immense girth. It has largely become the shell of its former sturdy solidity. Its age must be profound. It is the most venerable tree within the writer's knowledge. Local legend claims its age to exceed 1,000 years.

Near to the tomb of Mr. Thomas Aveling stands a headstone, bearing the following tragic inscription:—

> In memory of William White, yeoman of this parish, who was on Sunday evening, the 11th of December, 1808, most inhumanly murdered, in the bosom of his afflicted family, by a gun discharged at him thro' a window whilst sitting by his own fireside.
>
> The perpetrator of this horrid deed is not yet discovered, but there is one "who is about our path and spieth out all our ways," who will sometime bring it to light.
>
> He lived esteemed by all who knew him, and his sad end is universally regretted. He left issue 6 sons and 5 daughters to bewail his loss, and died at the age of 58 years.
>
> By whose assassinating hand I fell
> Rests yet concealed, and time alone can tell.
> Drop, reader, o'er my grave, one silent tear,
> Live well, remembering that your God is near.
> If rich, or poor, or relative you be,
> Strike your own breast and say—It was not me!

The late Mr. Price, father of our ex-Mayor, approached the writer some years back as he was copying the above inscription for the *Kentish Note Book*. He told us (my late dear friend, W. J. Wenborn, being with me) that one day he came across a man—home from overseas—who was weeping bitterly before it.

The late Mrs. Charles Offen, of Strood, was the lineal descendant—great grand-daughter—of this murdered man. It was indeed a tragic event, and aroused intense interest. Before her death, Mrs. Offen handed to the writer a MS. book, with full liberty to use it, written by Rev. Richard Jordan, Vicar of Hoo, 1802-36. What follows is taken from that book.

It will be noted that the two last lines of the inscription on the tombstone of this murdered man show considerable tragic power. The whole inscription was, beyond much doubt, composed for the family by Vicar Jordan.

The sum of £100 was offered for the discovery and conviction of the murderer.

There was a coroner's inquest held (no date given), which was, apparently, futile. The deceased man appears to have been well respected, though Mr. Jordan, in his notes, laments how few were those " who offered personal sympathy or help."

From the press of W. Epps, Rochester, 6th February, 1809, a poster was issued desiring that all those persons who had travelled these roads on that fatal afternoon or evening would promptly give what information they could. Nothing decisive was forthcoming. The decided opinion in Hoo village itself was that Mr. White had been shot by him own son, George White. The late Mr. Price unhesitatingly stated to my old friend, Mr. Wenborn, and myself that *that* was his own emphatic conviction, and that the man he saw standing weeping at the graveside was none other than that son—on his return visit from Australia.

The coroner, a Mr. Simmons, attorney, of St. Margaret's Banks, Rochester, is stated in these notes by Mr. Jordan to have said that he also " suspects G. White to be the person who shot his father . . . and minutes taken at the inquest justify his suspicions."

To these words Mr. Jordan appends his signature.

" Two Bow Street Runners, upon viewing the premises of Cockham Farm House (where the murder was committed) and talking with G. White and others upon the subject of his father's murder, immediately fixed upon him as the person they suspected of the murder, i.e., George White. The name of one of them is Thomas Frend, 215, Tooley Street, Bow, Southwark."

Mr. Jordan then writes as follows:—

March 26th (1809).

" The following is a statement which G. White made at a Vestry called by himself this morning at Hoo for the purpose of clearing himself from the suspicion entertained of his having murdered his father, December 11th, 1808, viz.:—That at seven o'clock of the evening of that day he came out of Cockham Farm House with Joseph Green, the waggoner's mate, and that when they had got as far as the yard gate he, G. White, went back again to the

house to get a handkerchief; after that he went with J. Green to Hoo Street; went into the public house (the Chequers) kept by Tomlin; staid there untill half past seven o'clock; came out and met Mr. Richard Everist's son at the door; went up to the Bells public house, where he saw John Pearce, William Baker, and others; the time still about half past seven. Then he went as far as Mr. Richard Everist's house, and returned immediately; met William Baker at the Bells; left him and bought some nuts at Mrs. Lee's. Went up the street again to Wm. Day's; now eight o'clock; heard the guns fired upon the river Medway while he was there: was in the road between the blacksmith's forge and Mr. Sand's house when the alarm of murder was spread. Then he went to Vicarage house, to Mrs. Green's son, John Falconer, to Cockham Farm house where many other people from Hoo Street were assembled.

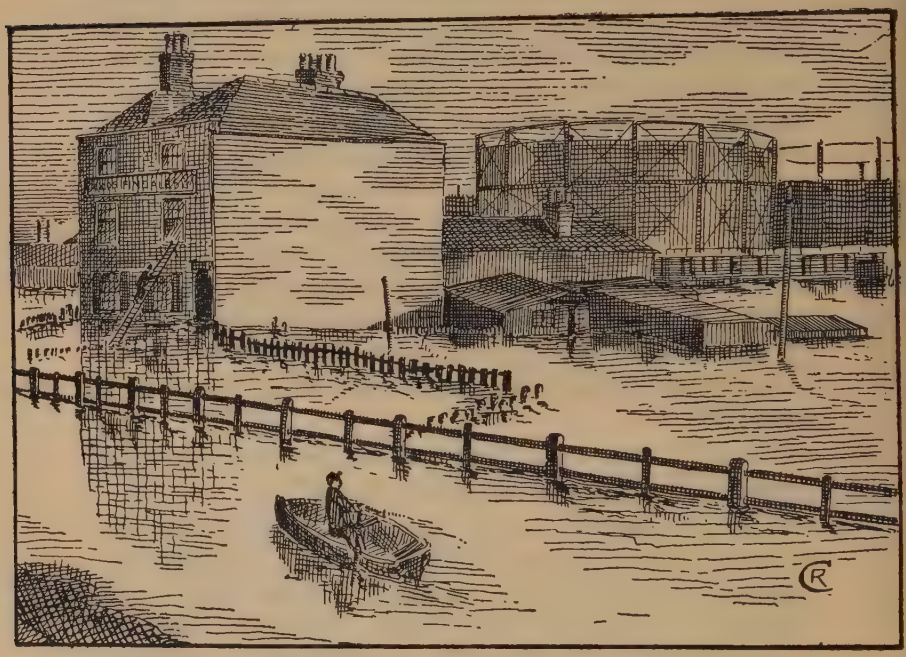
NOTA BENE.—He brought no one person to prove the truth of any part of the above statement."

As a matter of fact the persons named, when questioned, could not agree with White's account of times and places, but differed very materially. White also made contrary statements in other cases. Also at the Easter Monday dinner at the Bells, in the presence of over forty persons, White said he could *not bring any one person* who had seen him from 7.45 to 8.15. This half hour was the vital feature.

George White, it may be feared from other matter in this book, was inclined to be of a dissolute character, and had, it was averred by various witnesses, used " dreadful expressions " towards his father. These things led to an open declaration by the murdered man that he would alter his will and disinherit his son, George. This new will was stated to have been made ready for signature on the Tuesday following the murder. The gun with which the crime was committed had been taken (stolen) from the village forge, where it had been left for repair.

Later on it appeared G. White emigrated to Australia.

The tablet erected in the church to the memory of the dead who died in the Great War was unveiled by Dean Storrs on the 16th October, 1920.



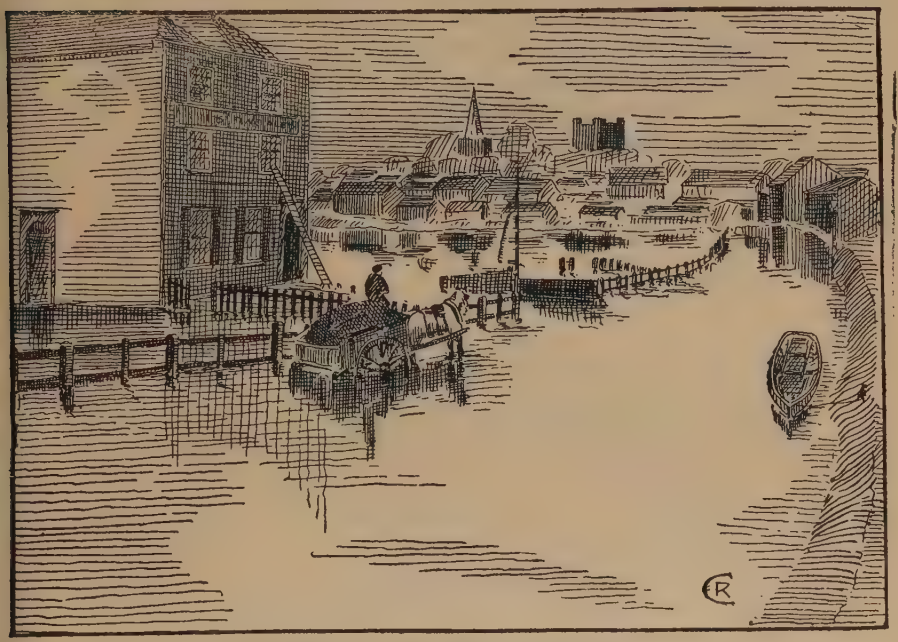
Flood at the Gas Works, Rochester, Monday, 29th November, 1897.

There is a large granite column in the churchyard extension. This was unveiled by Admiral Sir Doveton Sturdee at the same date.

Living memory can recall the experience of abnormal high tides when the low-lying land by the Medway gets seriously inundated.

In the Bodlein Library is a very scarce pamphlet, dated 1735:—"Full and Particular Account of a Prodigious or Spring Tide in the Hundred of Hou." It tells in its long cumbrous title of the "loss of men and horses at the plow," being suddenly over-whelmed and drowned. This scarce booklet was reprinted in the *News*, 20th February, 1897. There were great tides in 1682,

1791, and the *South-Eastern Gazette* records another on 21st February, 1854. One, on November 29th, 1897, was particularly severe (see *History of Strood*, pp. 354-5).



Flood at the Gas Works, Rochester, Monday, 29th November, 1897.

Superstition at Hoo.

In the *County Annual Register*, date 24th December, 1809, it is recorded that:—

"An instance of horrid barbarity, coupled with gross superstition, lately occurred at Hoo, in Kent. A farmer having a duck in his possession which layed eggs of a dun colour, the animal (?) was immediately considered unlucky, and a resolution taken to dispose of it. A distemper, just at this time, broke out among the farmer's cattle, which was attributed to this ill-fated bird. A female servant in the family, whose superstition can only be equalled by her cruelty, secretly resolved to destroy the

animal (?), conceiving it would avert further disaster. For this purpose she heated the oven, and, one morning precipitated the bird into it alive; but though its feathers were burnt, the vital spark remained. Three successive mornings did she repeat this inhuman process before the animal (?) died. On avowing the circumstance, she was overwhelmed with reproaches and threatened with punishment. The threat operated so violently upon her that she fell into violent convulsions."

(p. 60, Vol. II., *Kentish Note Book*).

HOO ST WERBURGH.—*Continued.*

The Church.

" When a soul has seen
By the means of evil that good is best,
And through earth, and noise, what is Heaven ! Serene,
And one faith in the same has stood the test ——
Why, the child grown man, you burn the rod,
The uses of labour are surely done;
There remaineth a rest for the people of God,
And I have had troubles enough for one ! "
—Robert Browning.

" Beneath those rugged elms, that yew tree's shade,
Where heaves the turf in many a mould'ring heap,
Each in his narrow cell for ever laid,
The rude forefathers of the Hamlet sleep." *—Gray.*

" I know not why commerce in England should not have its old families rejoicing to be connected with commerce from generation to generation."
—W. E. Gladstone.

THE Church of Hoo is dedicated to St. Werburgh—the spelling of the name of this Saint being variously rendered. The entrance to the church is by a venerable battlemented porch on the north side. Its worn and weather-beaten grey walls are graven deeply by the finger of time, for it covers the passage of centuries of age. There is a holy water stoup in its west wall. Opposite is a south porch, long discontinued and converted into a vestry. No doubt a north and south door, both open in winter, became unpopular with the congregation. Where both have existed the north one has generally been closed. The population of Hoo lie north and east of the church, and its southern porch was not greatly needed. Both doors are of oak, ancient of days, strongly framed, and covered by oak planking, each being alike to the other. If there be any old holy water stoup in the south porch, it is not visible. When the latter porch was converted into a vestry it stands greatly to the credit of those responsible that the old door was kept in its place.

South of the church lie the extensive brick works, one of the chief industries of the parish, apart from its agriculture. West of these stands Hoo Lodge, formerly the property of the Nicholson family, then of Mr. Armytage, later the residence of Mr. W. L. Wyllie, R.A., and now the home of Mr. W. St. John Brice.

The church is a spacious building, consisting of a nave, chancel and north and south aisles. The nave is clere storied, and the aisles also are lofty in pitch. The pillars are circular and finely proportioned, the upper parts of some having the appearance of being of modern re-erection. The same applies to the Gothic Early English arches of its arcades. There is a tomb in the east wall of the north aisle of Edward Lake, of Abbots Court. It rather looks as having cut into some ancient recess work of former days. Possibly a side chapel existed there.

Mr. Edward Lake died at Abbots Court on the 19th April, 1845, at the early age of 34 years. It also records the death of Edward, his eldest son, who died at Auckland, in New Zealand, 25th February, 1908, aged 50. Lying a little north of the above is a piscina, the bowl broken off to the wall level, but the waste pipe to it remains in situ. Above is a very fine stained glass window, exceptionally so for modern work. It is erected to the memory of " Thomas Aveling; born September 1st, 1824; died March 7th, 1882." Mr. Aveling's tomb lies within a few feet of it in the churchyard. The inscription records that Mr. Aveling was a " Chevalier of the Legion d'Honour," and a " Knight of the Order of Francis Joseph of Austria," honours he most truly merited. This adds one more instance of the prophet not being without honour save in his own country. The writer can recall the impressive scene of the funeral through the High Street of Strood, followed as it was by a long line of his employees, and the many coaches of the mourners and friends.

Mr. Aveling, who belonged to an old Cambridgeshire family, came to Rochester, and commenced engineering works in 1858. The start was made in the premises

now the property of the Rochester Co-operative Society. Formerly these premises belonged to a Strood family, named Chaplin. Their family tomb, railed in, lies close to the east side of the pathway leading from Gun Lane to the west door of Strood Church. The Chaplins were stage coach proprietors and carriers. Later, in the business career, it was Chaplin and Horne; it is now Suttons. There was an interment in this vault of a lady member of the Chaplin family within very recent years. Mr. Aveling's grandfather was High Sheriff for the counties of Cambridgeshire and Huntingdon in 1802. They had held lands in the Isle of Ely for some four hundred years. From his father he should have inherited a large fortune, but through fortune or misfortune, he did not. Certainly his loss was to the gain of Rochester and Strood. In the north wall near by the window referred to is the tower entrance to the old Rood Loft. The stairs and all are in excellent preservation, also the upper doorway. The old corbels which supported the loft are still in situ.

There is also another stained glass window in the north wall, its subjects being St. Cordelia, St. Werburgh, and Queen Bertha of Kent. It is to the memory of Sarah, widow of Mr. Thomas Aveling. Westward is a marble tablet to those men of Hoo who gave their lives for their country in the Great War. It records 20 names. A smaller window over the porch appears to be of ancient glass. The roof timbers of the north aisle are also ancient work, and in very good preservation.

The window next to the west wall is of plain glass. South of the last is another finely-wrought stained glass window. It is of two lights, and is erected to the memory of Ann D'Urban, wife of John D'Urban, B.A., who for twenty years was curate-in-charge of this church. She died at the age of 72 years; she was the mother of the late Mr. Thomas Aveling. There is a fine full brass below, recording all dates and facts. The tower arch shows much modern work. On its southern portion is the text of the Lord's Prayer, and on the northern the

Ten Commandments. The glass in this upper tracery portion of the window on the south of the tower appears to be very old, the framing of this part of the window being of the decorated order.

The font is Norman in part, and part modern. The base is very ancient indeed. The first south window is of plain glass. There are two marble tablets in the south wall, west of the vestry, to the family of Jordan. Next follows the fine brass already noted, to the memory of Captain Darkin, who lost his life on the Goodwin Sands. The middle window (south) is, unfortunately, poor in colour and in execution. It is to the memory of William Nicholson, who died 15th June, 1880, aged 81 years. English art had fallen to so low a level that it took long years to recover. The late Mr. Stephen Aveling (brother of Mr. Thomas Aveling) was an authority on heraldry, and was also a man of great artistic power and feeling; and, therefore, knew where to advise for talented and enduring work. Coming ages will ever note these windows with admiration, created as they were at this date. The window above the organ in the east end of south wall is rather crude and glaring in its colour scheme. The figures are those of Christ, in the centre, with Elias on the east side, and that of Moses on the west. Two other small figures are above the former, and three below. The figure drawing is decidedly superior to the colour tone of this window. The chancel side windows are of plain glass; that of the east window is of stained glass. It is of three lights, and was erected to the memory of Thomas Hermitage Day. The reredos is of stone, and, unfortunately, very poor in design for a church of the dignity of character that adorns this noble old fane. But it was erected in reverent memory of the dead, and as before noted, at a period when English art was low. There is a piscina in the south wall of the chancel, but its bowl has been broken off to the wall level and the hollow has been filled in to make it stand as a shelf. There are three sedilia with finely-carved canopies.

The tower of Hoo Church is a massive structure. Its elegant shingled spire rises to a lofty altitude, which, together with its tapering beauty and graceful outline, has no match within a radius of many miles. To every vessel coming up the Medway it presents a welcome and most grateful appearance. Its belfry contains six bells, dated respectively 1588, 1641, 1662, 1738, 1781, and 1825. A clock was added in 1892 in grateful thankfulness for recovery from a most serious illness, by Mrs. Warwick Stunt. The registers are complete from 1587-1599. From the latter date to 1646 they are missing. The church plate is modern, and the history of its being so gives rise to a feeling of intense and painful regret. Dr. Harris (1719), in his concluding words on Hoo, writes as follows:—"Dr. Peter Gunning, who was first Bishop of Chichester, and then of Eley, was born in this parish, and left a service of communion plate to the church when he died." Mr. Hasted follows thus:—"Peter Gunning, Bishop of Eley, son of Peter Gunning, Vicar of this parish, was born here. He was a person of the most diffusive charity, and a benefactor to all places he had any relation to, and at his death gave whatever he possessed to charitable uses, particularly to the endowment of poor vicarages; he died in 1684, and by his will bequeathed a service of communion plate to the church of Hoo." This service was massive, both in weight and design. Mr. Fielding gives no reference in his list to the Vicariate of Bishop Gunning's father. Mr. Hasted, in his list of Vicars, gives "Peter Gunning, obit. 1613." There is little reason to doubt the authenticity of the Bishop's father having been Vicar of Hoo. Hasted further states that he was also "Rector of Gravesend, where he lies buried."

Peter Gunning, junior, was a zealous Royalist, an able man, erudite, and possessed of great debating power. He entered fearlessly into controversy in defence of the cause in which he honestly believed. Very naturally, in such deeply troubled waters, he fell into great peril. To escape capture and probable death, he had to flee, and in

his desperate need very naturally turned his face to his old home. But to again avoid capture he had to leave it, and fled to the neighbouring woods for shelter, which then were probably more extensive than they are now. To these woods his mother—as such dear souls ever will do—braved at dead of night the terrors of their darkness, or the elements, to take her son food. So she sustained him until he was enabled to cross the water. On the restoration he returned and obtained preferment. Of his personal character we may justly accept Mr. Hasted's description.

Such were the sacred historic and endearing associations between Hoo parish, its famous son, and this fine old service of sacramental vessels. It seems inconceivable that Hoo should suffer such a priceless heirloom to be disposed of. Yet it did so, and allowed this deplorable act of vandalism to take place. These vessels were, as, under the circumstances, Mr. Fielding charitably states, "barbarously exchanged by Vicar Benson." Mr. Percy George Benson was Vicar, 1881-90. This error of judgment was as colossal and unforgivable as it is possibly irretrievable.

Civilised man in every-day relation of his life is, very largely, the guest of the dead. All our great inventions, our sculpture, pictures, books, our priceless treasures of noble old buildings—the quality of the food we eat, the flowers we love and enjoy, and countless other gifts, our charities, our hospitals, our homes, our roads, trees, etc., come down to us—from the dead. A people that fails in its reverence to these departed benefactors, sets the seal to its own doom.

Let all entrusted with such objects as are left to us in solemn trust from the dead of the ages keep one thing constantly in mind. Posterity, while it lasts, will never cease to condemn such an error of judgment as that above recorded. These things ever come up for review, and judgment will as surely condemn.

On the 19th February, 1903, an antique jug, date 1581, was sold at Christie's. It belonged to the Church

of St. Mary the Virgin, Town Malling. It is part silver, its base, lid and bands being silver mounted on Fulham delft stoneware. Its height was 9½ inches. At the sale it realised the wonderful figure of 1,450 guineas. This jug could not be established as being a part of the old communion plate of Malling Church. Its ornament was largely pagan in design, and its past service, most probably, was festive in character. Dr. Tristram, K.C., presided at the faculty enquiry to *authorise* the selling of this article. Such authorisation appears to be needed to give legal title to possession. The writer has no knowledge of any such legal procedure being held to dispose of the Hoo plate with such an assurance of title. Hoo is within the ecclesiastical jurisdiction of Rochester. Perhaps official enquiry may, even now, be made as to the fate of these lost treasures?

Robert Bardolph, who, as previously stated, was Lord of the Manor of Hoo, in the reign of King John (1199-1216), granted this Church all the land called Eluructche, which joined to his field called the Lese, towards the south; also a piece of land, containing half-an-acre, in pure and perpetual alms, to find one lamp to burn nightly before the altar of St. Werburge, where the sacrament was kept. This church also was in existence 1080-6, as it paid the usual chrism fee of 9 denarii to the Church of Rochester. Of its Saxon predecessor we have no note.

Lawrence, Bishop of Rochester in 1252, appropriated this Church, with the Chapel of All Saints, and all things belonging to it to the Prior and Convent of Rochester, to the use of their almonry, they being the real patrons of it. It was to be "served by a proper vicar, who should in no wise neglect the cure of souls therein." It was very sparsely endowed, until Hamo de Hethe, in 1337, decreed that various lands and tithes should be retained by the superior religious body, whilst the tithes of an almost all-embracing character (such as have been already noted in preceding papers) were bestowed upon this Church. The burden of maintaining and restoring the chancel lay

upon the former (Rochester Chapter carries many of these liabilities to-day handed down through the centuries). In addition they were to supply vestments, books, and other new ornaments, and that "they should cause to be delivered to the Vicar, and his successors . . . one quarter of wheat . . . one seam of palm barley . . . two bushels of peas for porridge, and one load of straw for litter for the cows . . ." Also he was to have the mansion of the Vicarage of this Church, with the garden, etc. And then follows the voluminous list of tithes. From these latter were to be maintained the provision of bread and wine, tapers, lights, and other matters necessary to divine worship, repair of the Vicarage, surplices, rochets, albes, and other habits of linen and ornament. Sir John Reginald of Chatham, the then Vicar, and his successors, to fulfil these obligations.

The Churches of Halstow and St. Mary, as well as All Saints—now called All Hallows—were accounted as chapels subordinate to Hoo, the latter being "their mother Church." They were to pay, the former two marcs, and the latter half a marc (as had been the custom for forty years previous)—fees to the Church of St. Werburge.

The Church and Vicarage so continued in the possession of the Priory of Rochester until the dissolution, 32nd, Henry VIII. Mr. Hasted then describes the Vicarage as a "discharged living, in the King's books," of the yearly value of £46 3s.

On the death of Charles I. there was an abolition of Deans and Chapters. It was, therefore, again valued in 1649, when it was valued at £100 per annum. These lands, etc., were let by the Dean and Chapter in 1638 to James Plumley at £22—two good capons and 3s. in money per year. His widow was the lessee at this date. Over and above the said rent (certain reservations being made) it was valued at £122 16s. 7d. The patronage of the Vicarage—worth £60 per year—was one item of the reservation. The receipt from the Rectory to the Vicar

of the two quarters of corn, peas for porridge, seam of barley, still continued.

As may be imagined from foregoing matter, brasses and monuments of a superior type came to the church. Some remain, others are lost. Following is a list of those ancient brasses as they stood at the time of Mr. Thorpe's visit.

Monuments and Brasses.

In the Chancel.

On a brass plate: Centre of Chancel floor:—

"Here lyeth buried the body of Dorothy Plumley, the wife of John Plumley. She died Anno Domini 1615. Done by James Plumley, her sonn."

On a gravestone in brass are the effigies of a man, his wife, three sons, and four daughters:—

"Here lieth buried the body of Mr. James Plumley, who lived in the parsing of this parish. (He lived a Christian life, and was charitable to the poor, and beloved of all). He departed this life 26th August, 1640."

"Also Anna, his loving wife, by whom he had issue seven children, three sons, James, William, and John, and four daughters, Sarah, Mary, Anna, Elizabeth. She intendeth, at the time of her summons here to lye."

South of Former *(Latin)*.

"Here lieth (the body) of John Brown, Vicar of this Church. On whose soul God have mercy. Amen."

John Brown was Vicar, 1391 to 1406. This is, therefore, a very ancient brass.

On a gravestone, in brass, is the effigy of a man, and on the run of the said stone is this inscription *(Latin)*. Note: Head missing).

In the Nave.

On brass are the effigies of two men, and this inscription *(Latin)*. (Note: This brass is lost.)

North of the above. On a brass plate:—

"Pray for the soul of John Beddyll, the wych decised the vii. day of Jun, in the yere of our Lord, MCCCC., on whose soul Gode hayfe mercy. Amen." (Above is gone.)

In the South Aisle.

In brass is the effigies of a man in armour and his wife, with this inscription *(Latin)*. (Now lost.)

"Here lyeth Thomas Cobham, gentleman, who died viiith June, Anno Domini, MCCCCLXV., and his wife, on whose souls Jesu have mercy. Amen."

NORTH AISLE.

"Of yo charitie pray for the soule of Wm. Alton and Gelyane, his wife, and all his wifes soules, his children soules, an all chysten soull Jhu have mci."

On this last are remaining the effigies of 15 children, those of the man and his four wives being lost (pp. 740-1, *Thorpe Registrum*).

(Note: Of the above the writer saw no trace whatever.)

"I will that myn heirs shall have v. yerdis of land lying in Longefeld and v. yerdis of land in Pettefeld upon this condicon folowyng: that these shall make or doo make yerly a yefale on trinitie eve and on trinite Sondaye, berying chargis yerly v. bushel of wethe (wheate) and 1 seme of malt and xiid. in chese, to distribute at my place in the worship of the trinite, and on euery Trinite Sondaye yerly myne heirs to offer 1 masse peny in the worship of the Trinite, and in case be that myne heirs refuse to make that saide yefale and the chargis aforesaid, then the for said yesale to be sold by my feoffers, and the money thereof receyvid to be disposed to the raparacon of the Trinite yle by the discrecon of my feoffers. Stephen Jacobe, 1480."

(Latin.)

"One mother sheep to the lamp hanging before the altar of the Blessed Virgin (John Stevens); (the same) to the light before the altar of St. Christopher, and the Trinity, Alice Goldehall, 1472."

(Latin.)

"My body to be buried in the chancel. Property known Brignams to be sold. Lawrence Dokeworth (Vicar), 1488."

(Latin.)

"To be buried beneath the south porche of the said churche and to sustentation of the lamp before the Blessed Virgin. John Pratt, senr., 1487."

"Alice my wyfe to have my howse and also doying yerely the charge of a yevale att All Halown tyde for evermore to be enduryd. Stephen Sprake, 1489."

"To the payntyng of a dome over the rode in the seyde Church xxs. Also vis. and viiid. to an autur cloth for the hye autur. Davy Bedill, 1493."

"To be buried in the Church in the alie before the crucifix next unto the stone of Richard Charlys. John Bedill, thelder, 1500."

(Latin.)

"To the Church a couerlite colour grene for to be okupeyd att the Churching of purification of women there. Margaret Joye, 1503."

"I will that John my sonne shall do or cause to be donn yerly the secunde Sonday of lente an obett in the parish Church of Hoo duryng the term of seven years, and also to make viii.

bushells of whete in brede and viii. by Malte to Ale and iis. in heryng, to be distribute and spente at the seyde obett yerly duryng the terme abouesayed. William Andrew, 1504."

" To the Church of Hoo iiis. and iiiid. to by a legendary. Thomas Wodgrene, 1510."

" On kowe to the mayntenyng of Jh'u Masse. John Devell, 1512."

" I will a clothe be boughte for to laye before women whan they be purified wt the picture of the purificacion of our ladie, the price vs. Alice Joye, widow, 1513."

" My executors shall by a stone of marble, price the stone xxvis. and viiid. wt my name writon ther vppon. Petyr Pasche, 1513."

" An accar of land lying in Northefeld callyd Longland shall remayn to John my son and to his heyrys on thys condycon that he and hys heyrs euery Goode Fryday for euermore do bake or cause to be bakyn a bushell of goode whete in washell brede, and euery washell in valor of a ob. and so to be delyuered to poure people wher ned ys most or schalbe in the Chyrche of Hoo. William Colt, 1516."

" I bequeth xxs. to the mendyng and gyldyng of the gret old chalys. Henry Woodgrene, 1516."

" To be buried withyn the seyd parisch Church in ye Trynyte Iyll. My howse at Grenhill next vnto the yevall howse on the sowth side. Also crystan my wiff to haue the howse called the yevall house at Grenhill wt all the lands thereto belonging, sufferyng the waywardnez and bredryen of the Yevall off Saynt Warborows to have ye libertie therein wt free goyng and comyng, to occupye in the saide hawse xiiii. days a fore Seynt Warborow day and xiiii. days after, to holde therein ye yevall as hit haith been used and customed in tymes past wtout any interrupcion, and after the decess of the seid Crystian the said howse called ye yevall howse wt ye londez holye remayne vnto Jone my douyter, and to suffer the Wardavnes and bredren a fore seid to have free liberte in ye same a for rehersed, and if she dye wtout heyrez then my fe-offees to infeoffe certayn persons of ye seid parische in ye same howse and londs, to ye vse yt is to say yt the Wardanes and bredryn off Seynt Warbarow aforesaid shall have ye lettyng owyte of ye said tenement and londez callid ye Yevall howse for their yevall as afore is rehershede, and to kepe an obitt for me, and Crystian and all crcysten soulls in my seid parische Church in ye day of Ashe Wednesday wt placebo and dyryge, and on ye morrowe after a masse off requyem by Notte, and the residue to sustenacon and mayntenyng of J'hus Masse euery Fryday for ever. My five acres in Crowne well croft in Seynt Edmundhill in the seid parische. Thomas Bedell, 18 April, 1528."

" To be buried in the Church afore the rode by syde of my husband Stephen Rolfe. An aulter cloth for the for front of ye hight aulter. Price xls. Joone Rolfe, widow, 1531."

" To the hight way betwyn ye well above my howse and the crosse called Salmon Crosse vs. To the raparacon of the organs in Hoo Church xxs. John Wodgrene, 1533."

" To Hoo Churche a boke callid a grayll, to be bought by myn executor to the valew of his discresion. Alice Wodgrene, widow, 1533."

" For a cope to be bought for Saynt Werburg parish Church xli. in money. Giles Palmer, of St. Maries, 1533."

"To be buried in the Churche porche of Hoo. To the Churche of Hoo to white it wt lyme and sande, xls. To the parische Clarke ŏf Hoo for the tyme being after the decess of Alice my Wiff my little messuage and a garden therunto adjoyning, and to his successors to dwell in fro tyme to tyme, keeping necessary raparacons of the same. John Mott, 1534."

"To be buried in the South Churche porche. John Larke, 1535."

"To the mayntenance of J'hu Masse in Hoo Church ten shepe. John Baibrook, of Coulling, 1535."

"To maintain Jesu Mass and ten mother shepe to be gyffyn to the bachellars lyght, otherwise callid our lady's light. William Borne, bachilar, 1532."

"To be buried in the Sowthe alley in ye Churche of Hoo. Edward Pratt, 1546."

"Towards a bell for to ringe before a corse to yerth. Thomas Lewar, 1555."

"To be buried in the Churche of Hoo withoute the chancell doore. My executor on my buryall for diridge and Masse accordyng to the auncyente custome. A vestment to the Church of Hoo now in my keepyng. Walter Tresse, yeoman, 1557."

"I will that Harry Compton have 1 acre and dim land in Westfielde to the intent that he keep a yevale every other year in the feast of St. Michael a every time to be depended 6 bushell of wheate for bredd and 10 bushell of malte for ale. Peter Samson," p. 39, *Customale Roffense.*

In Belcher's *Kentish Brasses* (Vol. II., pp. 69-74) may be seen a series of very nice drawings of the ancient brasses in Hoo Church. There are 12 effigies in all—male and female—and six inscribed plates. To these may also be added such fragments of the border which surrounded the headless figure as remained at that date.

Altar Lights.

St. Werburgh—Thos. Bedell, 1528; Stephen Jacobe, 1840; William Boone, 1523; and others.

Our Lady—Stephen Jacobe, 1480; Alice Goldehall, 1472; John Bulbek, 1518; Edwd. Cobham, gent , 1528; Margery Godfrey, 1535.

Holy Trinity—Stephen Jacobe, Alice Goldehall, Wm. Boo'ne, Thomas Bedell.

St. Nicholas—Stephen Jacobe, 1480; Wm. Boo'ne, 1523.

St. Christopher—Alice Goldehall, 1472; Adam Bote, 1512.

St. Erasmas—Thos. Mille.

St. Blaise—Davey Bedill, and to St. Anne, 1493.

Jesus Altar—In Charles, 1531.

Rood—Nicholas Ferror, 1473.

Rood at Trinity Altar—Wm. Brokar, 1535.

Various—To the payntyng of a dome over the rode in the seyde Church, xx^{s}., Davy Bedill, 1493; Wm. Goldhawk, 1452.

Kent Fines.

Edward II. (1313).

Westminster. Octave of St. John Baptist.

Stephen le Noble, plt.: John le Mounsh, Senr., and Agnes his wife, defts.: 1 mess 6 acres of land in Hoo St. Werburga.

Right of Stephen admitted.

10 marks paid for admission.

Little Hoo (probably Abbot's Court).

Westminster. Quinzane of St. Hiliary.

Humphrey, son of John de Northwode, plt.: and John, son of Roger de Northwode, deft.: of the Manor of Lutle Hoo, with appurts. which Master Henry de Northwode holds for life. John, son of Roger, grants for himself and his heirs that the aforsd. Manor which Henry, son of Roger, holds as of the inheritance of sd. John, son of Roger, shall after the death of Henry remain to Humphrey and the heirs of his body; if none, after Humphrey's death to revert to afsd. John, son of Roger.

8th Edward II.

Westminster. Octave of St. John Baptist.

Hoo, Stoke, and St. Mary's.

Thomas, son of Henry de Cobham, junr., plt.: Reimond de Lincoln and Lucia his wife, defts.: 1 mess, 95 acres land, 14 of meadow, 260 of marsh, 52s/4½ rent, rent of 8 qrs. barley, 13 hens, 160 eggs.

Right of Thomas Cobham admitted.

10 marks paid for concession.

All Saints, Hoo (All Hallows).

Westminster. Morrow of St. John Baptist.

Adam, son of John Michel, plt.: William Huberd and Margaret his wife, defts.: 1 mess, 12 acres land, 24 of marsh with appurts.

Right of Adam admd.

20 marks paid for concession.

Westminster. Octave of Holy Trinity.

Between John ffryman and Isabella his wife, plts.: Stephen at ffenne, deft.: 1 mess, 7½ acres land, with apprts. in Hoo St. Wereburga.

Right of Stephen: who for admission grants to plaintiff and heirs.

St MARY'S MARSHES AND DECOY FARM FROM NORRARD HILL.

HIGH HALSTOW.

Ah, happy hills! Ah, pleasing shade,
Ah, fields beloved in vain!
Where once my careless childhood stray'd.
A stranger yet to pain!

I feel the gales that from ye blow
A momentary bliss bestow,
As waving fresh their gladsome wing,
My weary soul they seem to soothe,
And, redolent of joy and youth,
To breathe a second spring. —*Gray.*

THE parish of High Halstow does not fill a large page in our County history. Yet its northern boundary is laved by the tidal waters of our largest river—the Thames—and upon its bosom, up and down, during past ages, has floated the great mass of London's ever-growing marine traffic.

Its name derivation is Saxon, and is held to signify "Holy Place." Philpott, who, apparently, had no hesitation on name derivations, states that it attained this honourable name because it supplied the service books for the use of Christ Church, Canterbury (p. 397). In the *Textus* the name is written Hagelstrow; in other records as Halgesto, and Agelstrow. It is a very ancient parish, as its Church paid the usual chrism fee of 9 denarii to Rochester in 1080-6.

For beauty and variety of scenery, elevated lands, and the contour of its landscape, it excels all other parishes in the Hundred of Hoo.

Mention has been made in the paper on Cooling, Vol. II., of that swelling elevation on its north-west spur, known as "The Norrard." It commands a view truly magnificent in its great expanse over the Thames Valley, the Essex shore, and also over the Medway Valley of the home County, lying in its front, and on the south. Its hills, woods, streams, marshes, and valleys offer such facilities to wild life that it is not to be equalled within a radius of many miles. Such are the amenities of High Halstow as they appeal to the lover of Nature.

Its population is noted as being about 324 persons. Its acreage as 3,212; by no means a small parish in its area. Though the population is small, it is, as so often happens, divided into sections. Near the church, known as the "Street," is its larger part of the population. Eastward lies the second hamlet in Sharnal Street; and north-east the hamlet of Clinch, or Clinches Street. The latter stands on the brow of the uplands, from whence the land sheers down to the marshes. These latter cover a large portion of the lands of this parish.

Decoys for the capture of wild duck were in existence on these lowlands in long past days, and one low-lying farm bears the name of "The Decoy," down to the present time. The royalty or lordship of this parish was in the hands of the owner of the Manor of Great Hoo. As such it passed with these Hoo lands, and the earliest of its possessors was the ancient family of Bardolf, which finds large mention in the paper on Hoo St. Werburgh. From the Bardolf family it passed to the family of Poinz, then to that of Richard Lord Grey, and from the latter to the family of Villiers. A descendant of the Villiers family was created Viscount Dartford and Baron of Hoo. These honours were bestowed upon him by King William (by whom he was held in great favour) in the third year of that Monarch's reign. And again, in 1697, he was created Earl of Jersey. It was still in the possession of this family in Mr. Hasted's time.

Reginald de Cobham, in 1341, owned an estate in this parish, for in that year he obtained from King Edward III. the "right of free warren in all his desmesne lands in this parish of Halgesco."

John, Lord Cobham, 1370, gave an estate in this parish to the chantry of Cobham, founded by him. The prioress and convent of Dartford also possessed lands in High Halstow. The old garden walls of this ancient priory still exist, lying near Dartford Railway Station. The College of All Saints, Maidstone—parts of which ruins yet remain near that fine old church—were also

owners of lands in this parish, part of the latter being the marshes of Eastwick and Spert.

By grant of the Crown—presumably after the Dissolution—these lands came into the hands of the family of Somers, who possessed them in the time of Charles II. This family, as is shown by their pedigree, in the Heraldic Visitation of Kent, separated into two branches, one of which was at St. Margaret's, Rochester, and the other of this parish of High Halstow. A monument to the former member stood in St. Margaret's Church, Rochester. They bore, for their arms, vert, a fesse dancette ermine. A most beautiful drawing in colours of these coats (by Major Brian Cope) may be seen on the south wall of the corridor at Rochester Museum. As an appendix, the arms and genealogy of the past prominent families of the Hundred of Hoo will appear in Vol. III.

Reginald de Cobham—as may be well understood—desired the grant of " Free Warren " over these happily-situated lands. Their variety of wild life in those ancient days must have been unusually varied.

The soil of High Halstow is very much akin in its nature and varying constitution to that of Hoo—its mother parish. When the writer was engaged on the *History of Strood* he handled an old document descriptive of lands in the Chattenden area. The then lane leading to Chattenden at the top of Four Elms Hill (it was little better than a lane within the writer's memory) was described in this old document as " Stickphast Lane." A very apt description indeed. To walk over it to-day —under the ministration of Macadam, is one thing. To do so then, when it was but a morass of sticky clay in bad weather, was another; as the writer had past occasion to learn. Macadam was the name of the man who invented this process for the making of roads, and the late Mr. Thomas Aveling was the pioneer of the engines successfully constructed for this work. The old Inn near the church, known as the " Red Dog," is a very interesting building, going back in parts to the Tudor period. It shows very happily in Capt. J. B. Hewitt's sketch.

HIGH HALSTOW.

High Halstow Church.

" All who dishonour these (monuments) commit not only sacrilege to the Church; they dishonour the dead; and act contemptuously to the memory of the ancestry by whose wisdom and valour the progressive improvement of our country has been obtained; and the wholesome laws and free movements we enjoy were battled for and won." —F. W. Fairholt, F.S.A., p. 57, *Retrospections*, C. Roach Smith, Vol. I.

" O, peaceful England!
Well hast thou earned thy slumber."
—*Basil Hood.*

Seated on the topmost crest of one of the highest hills in the Hoo peninsula, the Church of St. Margaret, at High Halstow, stands enthroned. In the summer it is largely hidden from sight of the passer-by on the upper Hoo Road, because of its belt of surrounding trees. In winter it stands clearly out against the skyline. Lest it be thought that these words imply a desire to cut these trees down, the writer hastens to express an opposite hope. Trees are the noblest creation of the vegetable world. As with many other blessings, they can be quickly destroyed, but take long years to restore.

Men that are dead planted my garden,
And gave me trees;
And not to crave pardon in heaven,
I stand by these.
Under my glorious elms, which the sunlight dapples,
Under my blossoming cherries and blushing apples,
I give God thanks for Eden with birds and bees.
—*D.W., " Morning Post."*

To the dead the living stand ever indebted.

The Church is in the ecclesiastical jurisdiction of Rochester, and was formerly within that Deanery; it now forms part of the new Deanery of Cliffe. Hasted writes that it was " esteemed but as a chapel to the Church of St. Werburgh, Hoo, as appears by the instrument of Bishop Lawrence in 1274." This deed confirmed an ancient payment of two marcs yearly to the Church of St. Werburgh. " And for the greater security of it he decreed that the parson who should in future be instituted

in the said chapel by the priors and convent of Rochester, patrons of the said Church, should, in the presence of him and his successors, swear to the due performance and payment of that pension." The Priory held these powers until the Dissolution, Henry VIIIth, who, the next year, gave them to his newly-founded Dean and Chapter.

Between the churches of High Halstow and St. Mary's lay a dispute on tithes. In 1476, John Mapulton, the Rector of Halstow, brought a suit against Richard Fletcher, Rector of St. Mary's, for the recovery of certain tithes on certain portions of land, in a district called Meneparishe, and also on a portion of lands and tenements called Eastwyke, and Upwyke, and of a marsh called Le Sperte. The Consistory Court granted his claim to these portions of tithe on these disputed lands. The Rectory, at that date, was valued at £14 5s. 7½d. per year. In 1650 this value had risen to £100 per annum; being again re-valued in 1784, its gross value was put at £295 per annum.

Through all these periods this church seems to have passed as an appendage to the Manor of Hoo. It is, perhaps, hardly to be wondered at—looking at Mr. Hasted's herculean task—that errors should creep in. These failings are attendant spirits at the elbow of all mortals. For, as the old proverb truly puts it, " To err is human."

It is stated by Mr. Hasted (p. 18, Vol. IV., *History of Kent*, 1768) that the Dean and Chapter of Rochester " still possessed this patronage." Mr. Fielding (p. 141, *Records of Rochester*) writes that " The patronage has always been in private hands." The writer's opinion is that the actual facts stand midway in this matter, viz., that the patronage lay anciently in the See of Rochester, and that in some way, at a later date, it became alienated.

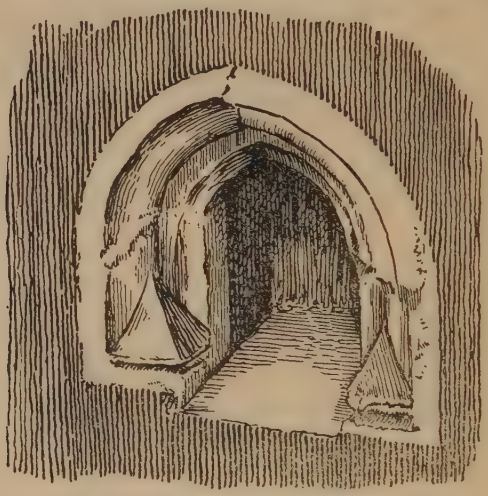
Very curiously, after the above words were written, the writer finds Mr. Hasted concludes his paper on this church as follows: " The Church of Halstow seems to have passed as an appendage to the Manor of Hoo, through the several different owners of it, to Sir Edward

Hales, Bart., who was patron of it in 1650. His son, Sir Ed. Hales, Bart., alienated the patronage of it." It passed to Chapman, who sold it to the Rev. Richard Fletcher, who, in 1786, again sold it to the Rev. Robert Bert. To-day it is in the hands of the Rev. T. W. Longfield. Here we have Mr. Hasted setting out a detailed correction—all unconsciously—of his own opening statement. Happy, apparently, is the general spirit of ignorance when carping at the mistakes of others, whilst probably oblivious of the errors of its own. Kent owes Mr. Hasted a great debt. His work stands reputedly as the finest County History in England. The writer leaves it as it stands to avoid future error. It only shows how easily one can commit an error.

Dr. Harris (1719), who, at this date (though a pluralist) was Vicar of Strood, presumably made a personal visit to High Halstow. He states that the church was "neat and in good repair, with a spire steeple." Symondson's map of 1576 (or 1592) shows a lofty and graceful spire, much akin to that of Hoo. To-day—the steeple is a short pyramid only. It contains a peal of five bells, the tenor of 9 cwt., date 1675. The second bell is of same date; the third and fourth were cast by Thos. Mears, 1825. The treble, 1851. As the ropes, wheels, etc., are now in very bad repair, it may be hoped that some generous soul may be constrained to pay for their renewal. The church is entered by a south porch of ancient work, as indeed are the main parts of the fabric. The writer had the impression that a priest's chamber formerly existed in its upper portion. No door or door-frame was visible of it. The door is ancient work of oak planks, very similar in age and character to the north door of Cooling Church. The tower is square, and balances well with the proportion of the main building. What offends the eye is the red brick repair work inserted among its old grey stone walls. This kind of infliction is markedly prominent in the walls and tower at High Halstow. But they are sign-posts of English art decadence at that period when such work was done.

Mr. Fielding reports that there are "No traces of Norman work, except the font." The latter is probably the work of the same hand as that of Cooling. But it is quite plain—like that of St. Mary's at Higham. It has, however, an uncommon feature, as the four corner pillars are jointed to the centre post by a sort of curtain walling.

The church consists of nave, chancel, north and south aisles, the latter elongated on both sides, giving evidence of there formerly being two chancels. There is a piscina in each wall. These two chapels or chancels were



The Old Piscina in South Wall.

probably dedicated, the south to the Virgin Mary, and the other to St. James. The bequest of Thomas Rolfe to the repair of this latter in 1472, of John Love, 1474, and John Watt, 1485, all support this conclusion. The arcades are 14th century work; the supporting pillars are circular, and with the arches are held to be 13th century. The font, as before noted, is Norman. The glass in the nave is all plain, three of the windows being of the decorated order. There is another window of a similar type in the South Chapel. Both piscinas are of plain work; that in the south has had its bowl levelled up with a cement floor. It adjoins the arch.

There are two very interesting corbels in the east wall.

The arch of the north wall of the chancel has a curious list to the east. How this arose is not known; possibly through settlement of some ancient grave, as this wall is very old. The east window is modern, being inserted by Messrs. Naylor about 50 years ago. It is a copy of the decorated period. All the glass is plain, with tinted borders. The old window, which was then taken out by Messrs. Naylor, was of three lights, and of Norman work. What became of the ancient glass is unknown. It was an unfortunate piece of work.

The old North Chapel of St. James is now used as a vestry. There is an ancient north door of oak, still in situ, but it is not used. It is curtained in. There is a rather curious and interesting niche behind the pulpit, which is credibly believed to have held the figure of the church's titular saint. It has a canopy top. The reredos is of pitchpine, and was erected to the memory of the Rev. Charles Longfield, Rector, 1885-93. The church possesses an oblong oak chest—of no particular character, except that the lid is the old portion of its predecessor. This top is, naturally, rather decayed. The registers are in poor condition. They date back to 1653.

The finely-built lychgate at the south entrance of the churchyard was erected in memory of the men of High Halstow who lost their lives in the Great War. Their names are appended:—

Pte. John Bell.
Sergt. Chas. Bance.
Pte. Howard Castle.
Pte. Robert Foord.
Lieut. Sidney Harryman.
Pte. Chas. King.
Sapper Percy Marsh.
Pte. Cyril Rogers.
Pte. David Smith.
Pte. Randolph Spencer.
Pte. Thos. J. Stockbridge.

And yours are there, and so are mine,
Rank upon rank, and line on line;
With smiling lips, and eyes that shine,
And bearing proud and high.
Past they go with their measured tread,
These are the victors, these the dead!
Ah, sink the knee and bow the head
As the hallowed host go by. —*L. M. Eastgate.*

Ancient Monuments in High Halstow Church.

(1) That of William Palke and his wife. Note—The beautiful sketch of Capt. Hewitt gives the effigies of the above, also the coat of arms. The date of the wife's death was missing, even in 1764.

HERE LYETH BVRIED THE BODYES OF WILLM
PALKE MINISTER OF HIGH HALSTOWE AND
ANN HIS WIFE WCH WILLIAM DECEASED
SECOND DAY OF DECEMB AN 1618 AND THE
SAID ANN DEPED DAY OF

(2) *(Latin)*, on two brass plates:—

"Here lyeth the body of William Groby, Rector of this Church, who died 13 Feby., Anno Domini, 1399, on whose soul God have percy. Amen.

"Here lyeth the body of William Groby, father of the above William, who died 16th December, 1396, on whose soul may God have mercy. Amen."

There is an altar stone in the churchyard near the south door, with the following on its west end:—

William Somer, here tofore of this parish, gent., was here buried, and this tombe then sett up by William Somer, his son and executor, in the year 1607, and now repaired and beautified by Richard Somer, of Clifford's Inn, London, gent., his grandson, in the year 1672.

The single effigy in the sketch is most probably that of William Groby, that of his father being lost. Indeed, this present brass was discovered by Mr. Harryman in the ancient workshop attached to his premises. How long it lay hidden there, no-one knows. It was, with the Palke

brasses, mounted on oak boards, and replaced. For this valuable restitution the Rector is very warmly to be both thanked and commended, as are all concerned in the restitution.

Altar Lights. High Halstow.

St. Margaret.—Robert Luddesdowne, 1473. Robert at Lee, 1492.

Our Lady.—Stephen Andrew, 1478. Robt. Luddesdown, 1531. Geffrey Somer, 1518. Robert Mychell, 1535.

St. Margaret.—Sir John Mapilton, parson, 1485. "I will viii., lambes be solde to the payntyng of the Image of Seynt Margaret," Thos. Dalam, 1501. Nichs. Moysse, 1532.

St. James.—Thos. Rolf, 1472. John Love, tailor, 1474. Edward Kempe, 1497. Robert Mychell, 1535.

St. Nicholas.—Stephen Andrew, 1478. Nichs. Moysse, 1532.

St. Christopher.—"A lampe brenying afore Seynt Xpofere upon festeful dayes," John Moyes, 1503.

Holy Trinity.—Elizabeth Watts, 1489.

St. Katherine.—Nichs. Moysse, 1532.

St. Anthony.—Robert Luddesdon, 1531.

Rood.—Stephen Andrew, 1478. Robt. Mychell, 1535. Thos. Love, 1502.

Sepulchre.—"A cowe to maynten a taper to bren a fore the sepulcher for evermore," Thos. Love, 1502.

Testamenta.—High Halstow, *Roffense*, pp. 34-6. Leland L. Duncan.

To the repair of the Chapel of St. James, vid., Thos. Rolff, 1472.

To same.—John Love, tailor, 1474.

To same.—John Watt, of Northdon, 1485.

To the Church of Halgesto xls., to by there a chalesse in the which I will the name of me, Richard Longeman, and John, at the sole be imprynted in the fote. I will the Curate in everi churche of the saide hundrede shewe in their churches that yf ther be any yoman any yomans

felow or womans son in the saide hundrede that will bye all the lands and tenements sometymes Richarde Longeman of Halgesto, and geve for them as they be worth and sonest paye and content their for shall have them wyth the folde table, charyre, and fourme in the hall a ladder the queern stone wt the beddyng and a cawderon in a forneys to be wt the sale of the saide landes and tenements and everi curate to have for proclamyng of ye same iii$^{d.}$. I will my obyte be kept yerely on shere Thursdaye wt prestes and clarkes syngyng, redyng and prayeyng, and at after noone that same day at the washyeng of the auters there to have bred and ale. To xii. poore peple of the saide parish on goode Friday for ever xiiii$^{d.}$ in the wurshyp of the passion of criste to pray for the soulles a bove named.—Richarde Longeman, 1493.

To the vse of the same Churche a chales price iiii. marks.—Johanna Kempe, 1497.

viii. acres of lande to the Church of Halsto to the entent to have masse and dirige be note wt al the bells and iiii. bush^{ls} of whete and iiii. of malte for evermore to endur. I will viii. lambes be solde to the payntyng of the image of Seynt Margaret in the same Church after the decsse of my moder my land except the viii. acres to be solde to bye a cope to the use of the Church of Halsto xx$^{s.}$. I bequeth to the bying of a legende to the vse of the same Church.—Thomas Dalam, 1501.

To everi comptable light in the saide Churche iiii$^{d.}$. I will three score moder shepe to finde a obite in the saide Churche as longe as the worlde standeth to do a dirige solemply be note a pon Soterdaye before Palme Sundaye, and brede and ale to be geuen whan dirige is doon and on the Sondaye whan Mass is doon. Also I will v. masses be don upon the Mondaye or Tuesdaye nete foloyng on of the trinitie a nother of the v. wounds and other of the holy gost, of our ladie and of Requiem for the soulles of my father and moder, John Palmar, Agnes, his wiff, and for my soull and for the soulles of Lawrence Moyes, Alice his wiff, Jean and Isabell and all xpen soules. The which dirige and masse I do fullfill my moder will. Item.—I

will there be spente eueri yere a quarter whete and a quarter malte of the beste they maye gett for money to make my obitt. Also I will yt the wardens of the Crosse light do this obite and eueri yere geue accompte of this eatell before the parson and sex men of the parisshe next of my kynn. Witness, Sir John Bodie, parson ther.—John Palmer the younger, 1508.

To be buried in the chaunsell of our Lady in the Church Halgstowe.—Geffrey Somer, 1518.

I will that myn executors do bake pastyes at my moneyth day besides brede, ale and other charges to be doon for me. iiii. acres of lande to be sold by the iiii. chef men of the parish of Halstowe to make som stok to kepe an obit oons in the yere for euer at Halstow for my soull and all xten by the wardens of the Cross light and eueri of them to have for his labour viii^{d}.—Richard Whitbrede, 1522.

To the high altar a lynon cloth of iii. ells to be made holy to lye ouer the altar.—Elizabeth Romnay, 1523.

To be buried in the churchyarde before the churche porche.—Richard Page, 1525.

To be buried in the churchyard of Halstowe besyde the lytill palme tree.—Stephen Peche, 1529.

To be buried in the churche porche of Halstow and vi^{s}. viii^{d}. to the pauyng of the same porche and yf it will not do it I will xi^{d}. more to have it well don.—Robert Luddesdon, 1531.

To be buried in the churchyerd. I will my executors doo bye a stone to laye apon my grave wt my name and the names of Margery and Joone my wiffs the daughters of William Ram (see Cliffe paper) and Henry Leman.—John Love, 1533.

To be buried in the myddle aley there as my father lyeth in the Church of Halstowe beside the Fonte. I will my executors schall lye a stone a geynshe my xii. month mynde to ley ouer me and my fader whereupon I will that my name and my faders shalbe grayed. To the Church for brekyng of the grounde iii^{s}. iiii^{d}. My executors to give C [100] of rede heryng and half on

mydlent Sondays euri seconde yere whan the obet is doon for me and my frends.—Thomas Love, 1534.

Item for a canapie cloth, xvi^{s}.—Elizabeth Kebill, 1536.

To Halstowe parish to by shoes and gyue poore men on goodfryday.—John Fill, of St. Margaret's, Rochester, 1540.

I will there schalbe given to the poore people of Halstowe vi^{s}. viii^{d}. for one yere at iiii. tymes in the yere that is to say at Hallowtyde, at Crystymas, at Candilmas, and Easter.—John Godding, husbandman, 1552.

To be buried in the chaunsell.—William a Gokeman, parson, 1558.

The thoughtful inhabitant of High Halstow may well enquire: "What on earth has become of all these ancient charitable bequests of Richarde Longman, Thomas Dalam, John Palmer, and others"? Did not the first-named leave certain monies to be given to "twelve poore persons every good Friday for ever?" Was not the "Obite" of John Palmer to be "solemply be note" each "Soterdaye before Palme Sundaye as long as the worlde standeth"?

Where also is the "whete and malte" arising from the eight acres of land left to the church and parish by Johanna Kempe? seeing that it was "for evermore to endur"?

The reply is that Henry VIIIth and those who aided him, vilely robbed every parish in England! It was a Tudor quality, of which his father held a full share. Plunder formed a large part in what is called the "Reformation." The word is certainly open to other definitions.

HOO ST. MARY.

"Of all attainable liberties . . . strive first to be useful. Independence you had best cease to talk of, for you are dependent not only on every act of people whom you never heard of, but on every past act of what has been dust for a thousand years." —*John Ruskin.*

"Dear native regions, I foretell,
From what I feel at this farewell,
That, whereso'er my steps shall tend,
And whenso'er my course shall end,
If in that hour a single tie
Survive of local sympathy,
My soul will cast the backward view,
The longing look, alone on you."
—*Wordsworth.*

THERE are so many interlocking features, historical as well as local, in the parishes of the Hundred of Hoo, that the writer purposes to follow them, as far as circumstances will permit, in their natural sequence.

The Parish of St. Mary's has many attractive features in its landscape, and though less hilly than its neighbour of High Halstow, it has always made its appeal to the writer. Its name derivation appears simple, arising from the Saint's name to which the Church is dedicated.

It lies north-east of the latter parish, and is distinguished by the addition of "at Hoo" from many other parishes known by the name of St. Mary. The church stands on high ground lying west from the Fenn Road leading to Bell's Hard. This latter name is chosen as it is more widely known to our local public. Around it lies clustered the village. The marshes, which stand about half a mile from it, run out to the Thames bank. The late Mr. Roach Smith, F.S.A., who had traversed these sea walls from Gravesend to the Isle of Grain, always held the view that the recovery of these lands from

St MARY'S, HOO.

the sea by the erection of the sea walls dated, originally, from the Romans. The Roman remains at Higham, Cooling and Grain strengthen this view; although in places, notably at Grain—if one accepts local evidence—these walls have been broken down by past neglect and much land has been lost to the sea. Only by unceasing labour and never failing attention has Holland been preserved from inundation.

As usual, in years gone by, the ague afflicted St. Mary's. The writer cannot, despite his best efforts, state any *proved cause* beyond what follows for the practical disappearance of this distressing malady. Whether cured by cement and brick making sulphur-vapour (as is popularly thought) or by drainage or otherwise, remains a mystery. The thankful certitude, however, does stand. It is now practically non-existent. The above remarks are preliminary to the recently ascertained facts that extensive draining work was executed by the late Mr. Henry Pye at St. Mary's, and also by his brother, the late Mr. James Pye, of Knight's Place.

Mr. Henry Pye went first to live at St. Mary's in about 1850. Ague was a veritable pestilence, and the study of hygiene was, as a science, in its infancy. Mr. Henry Pye at once started " chalking " his farm lands and instituted draining works as well. Bottles of quinine mixture were kept at St. Mary's Hall, always ready to be given out to anyone afflicted. Mr. Henry Pye, his son, now residing at Broadwood House, Hoo, states that " by about 1880 all the farms in the Hundred were gradually chalked and drained." Mr. James Pye did the same with the Mote and Coombe farms. The documents, i.e., the plans, measurements, etc., of the operations on the two latter farms have been kindly lent to me by his daughter, Mrs. A. M. Marsh, of Knight's Place. They are interesting also, as they give the old field-place names to the land dealt with. Previous to the above no evidence had come before the writer of any other drainage work in the whole island. It will be remembered that the loss of life—by malaria, etc.—at the early excavation work of the Panama

Canal was simply appalling. By drainage, by spraying, by breeding and importation of birds, fish, and other insect germ destroying influences, human life has now been made normally safe in Panama. These facts are recorded to this extent for future reference should this dread affliction of ague again grow into existence.

The Comport graves at Cooling hold the bodies of thirteen children. With one exception, none had reached the age of one year! In all probability it was the effects of ague which largely cut off these young lives.

Sir Ronald Ross was the great pioneer of the discovery of malarial remedies against the mosquito plague, etc. He was the Lister of malarial disease. Miss Pye had personally heard him lecture upon this subject. *The Times*, 16th June, 1927, pays Sir Ronald a deserved tribute: "Health education is the great need. By that means alone can the blessings which Sir Ronald Ross secured to the world in 1897 be made everywhere available."

The soil of St. Mary's is, generally, very fertile, but there are patches of gravel, and land even less fertile than the gravel.

The Manor of St. Mary's has been subordinate to the paramount Manor of Hoo, and it was held, together with the mansion called St. Mary's Hall, as being a part of the possessions of the ancient family of Bardolf—which family is more fully dealt with in the St. Werburgh paper. On the division of the Bardolf estate, at the death of Robert of that name, the lands were divided among the five nieces, who were the co-heirs to his estate. St. Mary's Hall lands fell to the possession of Hugh Poinz, whose wife, Maud, was one of the nieces above noted. His descendant was Sir Nicholas Poinz. He sold it to William de Halden—or de Halton, as varying spellings give it. He died in 1377. It continued in that family until 1469, when it was sold to William Lemyng, citizen and grocer, of London, who appears to have sold it to Sir John Brooke, Lord Cobham, for the latter in 1492 sold it to Sir Robert Read, who afterwards became Chief Justice of the Common Pleas. He died in 1519,

leaving his estates to be divided among his four daughters. The daughter to whom this manor fell being dead, it passed to one of her children, who, by her marriage to Sir John Harcourt, of Elnall, in Staffordshire, carried this property to him. They exchanged this estate in 1539 with John Wiseman, gent., for the Priory of Ronton, in Staffordshire. The latter died in 1558, leaving three sons; the second one, named Ralph, succeeded to the Manor of St. Mary's. He was of Rivenhall, in Essex, and was knighted in 1603; he died at Rivenhall in 1608. His descendant, Sir William Wiseman, was created a Baronet in 1660. He alienated this manor at the latter end of Charles II. to Captain John Daniel, whose arms were argent, a pale fusilly sable. He left an only child as heir, who carried this estate by marriage to Mr. Thomas Faunce, gent., of St. Margaret's, Rochester, whose son, Thos. Faunce, Esq., was of Sutton-at-Hone, and succeeded his father at this manor. In 1735 he married Jane, daughter of Edmund Barrell, A.M., Prebendary of Rochester, by whom he had two sons, viz., Edmund, Vicar of Sutton-at-Hone, and Thomas, Town Major of Quebec. His other children were three daughters—Ann, married to John Tasker, Esq., of Franks; Mary, to Alured Pincke, Esq., Chief Justice of Canada, and a Commissioner of Customs. Other marriages brought this estate by descent to Mr. Edmund Faunce, who was owner in Mr. Hasted's time. The Barrell, or Barrow, family held long connection with Rochester.

Among the Harlian MSS. in the British Muesum, No. 590-1 is a roll of the Marshland in Kent. Among various old manor houses is a sketch, rather crudely drawn, of the old Manor of St. Mary's, Hoo. It then belonged to the Lord Cobham.

Newlands is a reputed manor in this parish, but certain evidence of this status is not known to exist. It was the inheritance of a family named Somer; since, as Mr. Hasted puts it, "vulgarly called Somers." (See note on Somer Tomb in High Halstow paper). Richard

le Somer made his will, as appears by the records of the Church of Rochester (Cathedral), in 1347, and died possessed of this manor and other lands in Halstow, Higham, Leigh, and elsewhere in this County; from him it descended to John Somer, who was Chancellor of the Exchequer in the reign of Henry VI. From him it passed to Jeffry Somer, who left two sons, William and Thomas. The elder possessed Newland and Thomas that of Halstow. William grew to be a person of considerable importance. He was knighted, and thrice employed by Queen Elizabeth as public ambassador to foreign states. His son, John, was of St. Margaret's, Rochester. He left two daughters as his co-heirs, Maria, the eldest, marrying first Thomas Peniston and secondly Sir Alexander Temple, who, upon partition of the Somer estates, became entitled to this manor. About the time of Charles I., his heir conveyed it by sale to the Treasurer of the Chest for Sick and Maimed Seamen at Chatham, in whose possession these lands were in 1768. This old Charity—it is the old-fashioned little quadrangle nearly facing St. Bartholomew's Chapel in the High Street, was founded by Sir John Hawkins. Sir John was really our first English slave trader, a traffic then thought to be honourable. He sailed with three ships from London to Africa, from whence he took slaves to the West Indies and there sold them. In 1573 he was appointed Treasurer to the Navy, and in 1588 he was appointed Rear-Admiral and knighted by Elizabeth for his services in the defeat of the Spanish Armada. He was of a bold, brave spirit, possessed of a very handsome appearance. As before noted, there is no manorial court to this manor, and its status as such is doubtful.

Coombe is a manor here, which, soon after the Conquest, was in the possession of Wifward de Hou, surnamed Henry, who became a monk of St. Andrew's Priory, Rochester. As a monk he gave half of his tithes of this manor to that Priory, and at his death—his wife and their sons, Robert, Hereward, Siward, and Edward (good old English names!) assenting—also the third part

of all his possessions to the same Priory. It is stated that his family " freely consented."

" Now out and alas! Sir Ingoldsby Bray . . .
When they're scarcer and scarcer every day—
A chauntry fair, and of Monks a pair,
And fourteen marks by the year thou must pay
For plenty of lights to burn there o' nights—
None of your rascally ' dips,' but sound,
Round tenpenny moulds of four to the pound,
And a shirt of the roughest and coarsest hair
For a year and a day, Sir Ingoldsby, wear!
So may your qualms of conscience cease,
And your ' soul thereafter ' shall rest in peace."

There is some obscurity as to how this manor passed till the reign of Henry VIII., when Sir Thomas Wyatt, of Allington Castle, was its owner. He conveyed it, among other properties, to the King, where it remained until Queen Elizabeth granted it to Sir Thomas Walsingham. About 1732, this manor was purchased by the trustees of the Rector of St. George's, Bloomsbury, London, from a sum of money allotted at the erection of that church; which money was to be laid out in land and tenements in fee simple, as a perpetual fund for maintenance of the rector and his successors. Edward Vernon, D.D., was the first Rector of this Bloomsbury church, and as such frequently resided at this manor. He died in 1761. His successor was Charles Tarrant, D.D., afterwards Dean of Peterborough. Finding it to be very unprofitable through the serious costs of maintaining the sea walls, he obtained, in 1765, an act to enable him to sell it. The purchasers were David Lesley, Esq., and Mr. John Proby. Their heirs jointly agreed to sell it, and conveyed it to Owen and William Meredith, of Rochester. On the death of his brother in 1780, William became its sole possessor, and sold it to the Rev. Richard Hancorn Duppa, of Hollingbourne, whose successor, Richard Duppa Duppa, Esq., of the latter place, was its possessor in Mr. Hasted's day.

Mention is made above of the portion of tithe given to St. Andrew's Priory, Rochester, by Wifward Henry. This remained in the possession of St. Andrew's until the Dissolution, when it was surrendered to the King, and

the next year it was re-settled upon the Dean and Chapter of Rochester. It was surveyed in 1649, after the death of Charles I., when it was returned " that the portion of tithes called Coombe, alias Coome, and also usually called St. Mary's, arising from lands sometime before belonging to the Crown of England called Coombe, with the tithe of ten fields and closes lying in St. Mary's Hoo, containing by estimation one hundred and eighty-four acres, the improved rent of which was £10 14s. 0d. per ann., was let by lease by the late Dean and Chapter, Anno. 16, Charles I., for 21 years, at the yearly rent of 14s. per ann., the present lessee being Richard Duppa Duppa, Esq."

In 1821 the population of St. Mary's is given as 286. In 1891 as 282. In 1901 as 273. It is now stated to be 290. Only a rise of four persons in a hundred years.

HOO ST. MARY *(Continued.)*

" But if one poor troubled heart can say,
' His kindness softened my life's rough way,'
And the tears fall over our lifeless clay,
We shall stand up in Heaven in brighter array
Than if all earth rang with our praises!
For the good we have done shall never fade,
Though the work be wrought and the wages paid,
And the wearied frame of the labourer laid
All peacefully under the daisies."

—(Anon: U.S.A.)

" The worldly hope men set their hearts upon
Turns ashes—or it prospers; and anon,
Like snow upon the desert's dusty face,
Lighting a little hour or two—is gone."

—Omar Khayam.

THE Church of St. Mary's paid the usual Chrism fee of 9 denarii to the See of Rochester in Domesday time, 1080-6. There was probably a church there in Saxon times, though the writer has not met any evidence of it. Also Saxon churches were not built of very enduring material. It has always been in the Diocese of Rochester, and was also in its Deanery until within recent years, when it was made part of the Deanery of Cliffe. As noted in the Halstow paper, St. Mary's and Halstow were tributory to the Church of St. Werburgh, Hoo.

A.D., May 10th, 1274.

Ordination by Laurence, Bishop of Rochester, that the pensions of 2 marks and ½ mark, which the Chapels of Halstow and St. Mary, Hoo, have respectively been wont to pay to the Mother Church of St. Werburgh, Hoo, shall in future be paid to the monks of Rochester, to whom the said Church of St. Werburgh has been appropriated, viz., 2 marks from Halstow at Easter and Michaelmas, ½ mark from St. Mary's at Easter only.

Bromley, *Morrow of the Ascension*
(p. 41, *Registrum Hamonis*).

This payment continued until the Dissolution, when it was surrendered into the King's hands, who, next year, gave it back to the newly-elected Dean and Chapter. It was so standing in Mr. Hasted's day. This payment was commuted with the Ecclesiastical Commissioners by the Rev. C. I. Roberts, Rector, at twenty-five years' purchase,

i.e., £8 6s. 8d., on January 2nd, 1877. The patronage however, notwithstanding the above decree of Bishop Laurence, appears to have passed, with all the changing owners, with the lordship of the Manor of Great Hoo. In this connection a dispute arose concerning the right of presentation to this living on the rectory becoming vacant in 1501. Sir William de la Pole claimed it in the right of his wife, Catherine, formerly the widow of Henry, Lord Grey, the latter in his life time being its patron. The dispute was brought before the Bishop's official, who decreed that the right belonged to Sir William de la Pole. The patronage remained undisputed in the Manor of Hoo until Sir Edward Hales, Bart., in the reign of Charles II., alienated it. After some intermediate owners, it was conveyed to the family of Chapman, whose successors sold it to the then rector, Richard Fletcher, A.M.

In this ownership the father was succeeded in this incumbency by his son at the following periods: Richard Fletcher, senr., 1751-62; the son from 1762 to 1786. This advowson was then sold to the Rev. Robert Burt, who held the living for five years, when he was succeeded by George Gascoyne (see below). Mr. Fielding gives a list of 36 rectors, the earliest being Robert (without date), who is followed by Richard de Poynz in 1323. Here, apparently, the then lord of the Manor of Great Hoo appointed a member of his family. The patronage was in the hands of the widow of Rev. Robert Burt when Mr. Hasted compiled his notes on St. Mary's.

Mention has been made in the Halstow paper of the suit for recovery of tithe on certain portions of lands—for which see Halstow article.

At this period the valuation in the King's books stood at £16 12s. 1d., and the yearly tenths at £1 13s. 2½d. At the dissolution of Deans and Chapters, after the death of King Charles I., a survey was taken in 1650 of the several ecclesiastical livings in this Diocese, by which "it appeared that here was a parsonage presentative worth £83 13s. 0d. per ann., Sir Edward Hales, patron, and Mr. Tracey, who had been sequestered from Bredherste,"

was the then incumbent. Mr. Richard Tracey was rector from 1630 to 1661.

The living is in the gift of the Society for the Maintenance of the Faith. The late Rector, Rev. A. W. Wheeler, whose only son was educated at St. Edward's School, Oxford, presented the benefice to the Society on condition that a Priest, who was connected with the school as boy or master, should have the preference when a vacancy occurs. The present Rector, Rev. C. L'E. de Burgh de Labat, M.A., Oxon., was both boy and master at the school.

As a building, the Church of St. Mary's is small, consisting of nave and chancel, all of one roof pitch. It has been modernised to a rather considerable degree, the south side being the more ancient. The tower is square and battlemented, and is reputed to date back in its origin to 1066. Altogether, this little church, with its north porch, as shown in Captain Hewitt's nice drawing, makes a pleasing appeal. Its sturdy tower shows up finely in the distance. The west door, which is fixed up, is modern and considerably beyond the usual size. The one small window at the tower base is deeply splayed, showing a thick wall. The glass in the church is all modern stained, self-colour glass. The vestry (see below) stands on the south, and is also modern. On the south wall is a picture depicting Christ disputing with the doctors in the temple. It was given by the parishioners in memory of Cuthbert Isodore Considine Wheeler, who died at St. Edward's School, Oxford, February 20th, 1901, aged 14. On the north wall is a brass to the memory of Rosetta Georgina Charlotte Considine, " servant of God, died 17th January, 1900, aged 83." The east window of three lights is of the decorated order, and modern. The stained glass in it is also modern, nicely restrained in its colour tone, and the figures, for modern work, unusually well drawn with artistic feeling. This window is truly of genuine interest. The figures are of historic Kentish subjects. Its centre light is of the Virgin and Child in its upper portion. Below, the Annunciation by the Angel Gabriel and (in Latin) " Hail,

full of grace!" with the Holy Dove above the figures. The north light, in its upper part, is St. Augustine in full vestments and mitre. Below, the same baptising King Ethelbert, A.D. 597. South light: St. Thomas a'Becket of Canterbury—upper panel. Below, his assassination.

Above the three lights is a rose window with the Holy Dove. The whole were given by friends to the memory of the late Henry Pye. Each saint is holding a cross; a'Becket holds a crucifix. A cup shaped marble font formerly stood in the church. This was accidentally overset and broken. The present one—octagonal—with oak stand came from Great Ponting, Lincolnshire. The original font was square shaped, massive, and probably Norman. South of the altar is a brass plate to the memory of those to whom this altar was erected. The reredos is dedicated to the men of the parish who fell in the Great War. The central figure is a painting of Our Lord on the Cross. It is covered by a canopy. The figures of St. Mary and St. John are depicted, one on the south and the other on the north, whilst six panels represent emblematical signs of the Crucifixion:—(1) The Bag of Judas, (2) Sword and Staves, (3) The Scourging Pillar and Whip, (4) Unseamed Garment and Dice, (5) Hyssop and Sponge, (6) Chal'ce. It is exceedingly well carved; the colouring is in fine quality gold leaf and red. Its cost was £200. There is a shrine on the south wall bearing the following inscription:—"This reredos is given as a thankoffering to Almighty God for victory in the Great War, and in memory of the men of this parish who laid down their lives, 1914-1919—Bert Barty, Hermon F. Brancen, Early Board Chambers, Percy John Marsh, W. W. Edward Piper, Cecil Thomas Tuff."

"I am the heart of a million men,
And for you I ceased to beat;
And I poured my blood in the stinking mud
To keep your meadows sweet!
I *could* have turned and seen you burned
In every British street." —*L. Godfrey Turner.*

"Confirm the lessons taught of old—
Life saved for self is lost, while they
Who lose it in His service hold
The lease of God's eternal day." —*Whittier.*

On the north wall of the chancel is a tablet to the memory of " Robert Burt, LL.B., Chaplain to the Prince of Wales, Rector of St. Mary's, Hoo, and Vicar of Twickenham, Middlesex."

This reference to Rector " Robert Burt, LL.D., Chaplain to the Prince of Wales, and Vicar of Twickenham," has its historic interest in a national sense, in addition to its romance.

" Towards the close of 1785 it became known that the heir-apparent of the British Crown was about to marry a Catholic widow named Mrs. Fitzherbert."

Charles Fox, to whose party the Prince of Wales was attached, wrote to the Prince telling of this rumour and pointing out its serious consequences. Fox's letter was dated 10th December, 1785. It was a sincere, prudent, wise, and feeling letter, to which the Prince replied, warmly thanking him and stating, " That there not only is not, but never was any ground for those reports." But on the 21st December, 1785, eleven days later, " the Prince and Mrs. Fitzherbert were married in her drawing-room by an English clergyman in the presence of two witnesses " (pp. 441-2, *Chambers' Book of Days*, Vol. I.).

That " English clergyman," whose name was kept unknown for long, long years, was Robert Burt, LL.D., Rector of St. Mary's, Hoo. Hence arose his preferment to his chaplaincy and the living of Twickenham.

In Parliament, and relying on the note sent him by the Prince, Fox flatly denied this rumour of his marriage, only to learn later on that the marriage was an actual fact!

Even the *Dictionary of National Biography* does not name this English clergyman. Mr. Burt's name was first disclosed in a book on the *Life of Mrs. Fitzherbert*, published about twenty years ago.

Mr. Burt was succeeded in the living by his son, Robert Gascoyne Burt, who was Rector of St. Mary's from 1816 to 1875. He also held the living of High Halstow. The latter is locally well remembered as a man of very refined manners. He never wore his clerical garments apart from conducting his religious

duties, but always was attired in a dress suit as his ordinary wear. For three months out of the twelve he resided at Twickenham. The other nine he generally spent at St. Mary's, as he loved its quietude and peace. Naturally also he would receive a welcome in our local society circles.

Mrs. Maria Anne Fitzherbert (nèe Smythe) was, as above stated, a Roman Catholic, which fact at such a period raised great national feeling. There also stood the law which prohibited such a marriage.

From all accounts available, Mrs. Fitzherbert was a lady of exceeding beauty. In the year 1788 the trial of Warren Hastings was undergoing its long protracted hearing. On a day in this year, when the trial had reached an exciting period, Mrs. Fitzherbert was in the court. She was then in the full meridian of her splendid womanly beauty. Her appearance, despite all other excitements, attracted more attention than that of any other person in the whole crowded court.

At this period the Prince of Wales was married to the Princess Caroline, but he still lived with Mrs. Fitzherbert. So it continued after he ascended the throne. Later on, the combined influences of Court and politics broke off this relationship, but never broke the affection of King George IVth. He spoke of her lovingly on his death bed, and her portrait hung upon his neck as he died.

Mrs. Fitzherbert, on the separation, was granted an annuity of £6,000 a year. She died at Brighton on the 29th March, 1837, aged 81.

There is a cup with paten dated 1573-4—only two other cups known in Kent made by the same maker—and a paten dated 1705-6.

The Registers commence 1695. The church also possesses a black-letter copy of the Gospels and the Acts by Erasmus, and a wooden pitchpipe for the use of the leader of the choir.

There is one bell, 37 in., inscribed "John Hodson made me, 1662." There were formerly three bells.

The parish has the right to nominate one pensioner

for Cobham College, and if Higham should fail to elect its pensioner to the above Charity then, in default, its turn goes to the parish of St. Mary, which, in such a case, would hold two for the time being.

The church was restored in 1882 by Messrs. J. G. Naylor & Son, of Rochester. It was re-opened by Bishop Thorold, on Friday, December 15th, 1882. The cost of these works was £1,581 18s. 0d.

A report on its condition was made in 1881 by Mr. Edward A. Stephens, A.R.I.B.A., of Maidstone. (He was the designer of St. John's Church, Higham, see Vol. II.). It was evidently in a bad condition, and through insufficient tiling the timbers supporting the roof had seriously decayed and developed several dangerous outward thrusts in the walls. Mr. Stephens reports that "there is on the north side the remains of what was formerly a very fine oak-framed open porch." This, unfortunately, was taken away and not restored. The old interior "horse-box" pews were a confused and ugly mix-up, and were all cleared out by a more modern and convenient open work seating.

Up till this date (1882) men sat on one side of the church and the women on the other, which was rather a usual custom in the writer's youth.

Mr. Stephens, in his report, describes the old oak-framed porch as "unsuitable to the exposed situation," and that a new porch of solid ragstone walls should take its place. So it stands to-day. He also advised the construction of "a vestry opposite the porch, thus giving support to the old walls, cutting off direct draughts, and adding a new feature to the south side. Also for the tower to open into the church, to construct an arch, and make use of the space as a baptistry. To construct a chancel arch, and properly carry and reconstruct the gable wall over same."

During the work an old stone carrying a brass in its matrix was revealed. It had become almost illegible by wear. In all probability the Lukyn brass referred to below. It lay in the "crossway" position in the nave.

Another stone in the chancel was uncovered. It was to the memory of Robert Gunning, who shot himself in the garden of St. Mary's Hall. He was " buried August 13th, 1826." A huge stone weighing " about half a ton " was also uncovered. Being " too unwieldy to move " it was left to stand where found, viz., in " the N.E. corner of the chancel." All these stones now lie under the floor tiling.

Up to this time the churchyard was fenced in by decayed timber rails and sheep gates. The old stone from the east end wall of the church, and other stone found in the churchyard, etc., was used in constructing the present wall which now encloses it.

The music, or the lack of it, at St. Mary's Church has passed through some strange variations.

As before noted, Mr. Henry Pye went to live at St. Mary's Hall in 1850. " There had been a band which, ' turn and turn-about,' attended the four churches of Stoke, All Hallows, High Halstow, and St. Mary's." There being then only alternate morning and afternoon service in each church.

A barrel organ which played six tunes, viz., " Lo, He comes," " Old Hundredth," " Glory to Thee, my God, this night " (and three other tunes), was bought second-hand from Cliffe in 1858, at a cost of £20. On this restricted choice in hymnology St. Mary's Church endured its unleavened bread—in a musical sense—for some years, when a concertina (!) played by a villager introduced a wider selection. After a time, the talented performer who played this wind-squeezing instrument went to America. Once more music failed. The next move was to borrow the school harmonium, kindly lent by Mrs. Wight, the school mistress, which was carried every Sunday into the church to be used for its service. A new harmonium was finally purchased for the church in 1895. The first evening service (summer only) was established in 1887. The first use of "coloured stoles " took place on Palm Sunday, April 7th, 1895; of " altar lights," Easter Sunday, April

18th, 1897. "The first chanting of Psalms" (evening service only) began in 1887.

There is a moving thought in the mental vision as one imagines—through all seasons—this humble village band travelling along these old and toilsome roads in winter to perform their allotted musical tasks. Very largely it may have been quite a labour of love which aided them as they walked or rode to and fro to these widely separated old village churches, desiring to render acceptable service to their fellows and, reverently let it be added, to their God.

"Let not ambition mock their useful toil,
Their homely joys, and destiny obscure;
Nor grandeur hear with a disdainful smile
The short and simple annals of the poor."

The writer has met, lang syne, some members of these old village bands; really good musicians, whose hearts beat in harmony with their music. They were esteemed at village festivals and weddings, and at the other gay hours at the larger houses. They were, usually, happy spirits, and their musical efforts went largely to make up was was known of old as "Merrie England."

"Perhaps in this neglected spot is laid
Some heart once pregnant with celestial fire;
Hands, that the rod of Empire might have sway'd,
Or waked to ecstasy the living lyre."

In the "Clerk's Book" it is written of St. Mary's Church, among other items:—

The School began in March, 1814.

Wm. Wellard began Clerk, May 15th, 1795.

Wm. Wellard, Clerk, July 4th, 1814, began to teach the chore (? choir) twice a day. Given by the Rector, Rev. Mr. Burt, £2 2s. od. Given by the Parrish, £2 os. od.

John Wellar began Clerk, May 15th, 1838.

Henry Justice began to be Clerk, October 4th, 1840.

Here follows a glorifying entry on whitewash!

May 23rd, 1839. Mr. Turner at Hoo whitewashed the church. The tablets repainted at the same time by Mr. Lingfield at Hoo.

A new stove subscribed for and put up, 8th January, 1840.

March 14th, 1814. The Rev. Dr. Drake give £2 2s. od. to the teacher for year. The parish £2 os. od.

So we learn how the village of St. Mary stood for education in 1814.

In the year 1841—nine years after the "Union of Parishes Act"—James Miles, Master of the Hoo Union,

was charged before the County Magistrates, then sitting at "Tuppeny's Office," Cathedral Precincts, Rochester, with the following offences:—"That he was in the habit of flogging the children, particularly girls of the age of twelve or thirteen years." He was committed for trial to the Quarter Sessions, under a bail of £100.

How the case ended is not given as the account makes up the last page of the book, viz.:—*Flagellations: A History of the Rod*, by Rev. W. M. Cooper. London. Wm. Reeves, 1841.

Monuments.

In the churchyard, east of the porch, under an altar stone is buried Richard White, formerly of Chalk, near Gravesend. The inscription being on the north side is now not legible, and partly sunk into the ground. No dates, etc., appear. There were a number of male members of this family named, in succession, Richard. One died quite a child. The one buried shows the family connection and may, possibly, be traced through the registers. The one buried at Chalk, though most probably a native of St. Mary's, was buried at the former church. He gave £2 per annum to the poor of St. Mary's not receiving alms, payable on St. Andrew's Day. He gave also to Chalk, Cowling, and Stoke, certain sums of money. Another Richard White, possibly father or son, died 24th August, 1622, and lies buried in the north aisle of Chalk Church (p. 742, *Registrum Roffense*). There is also recorded the death of Mary, a daughter aged "tenn years and eight monthes." She also lies buried at Chalk.

Testamenta Cantiana (Leland L. Duncan).

William Fuller.—To by a cloth to the hie auter there, 1505 *(Latin)*.

To be buried before the north doore in the churchyarde there. To the church a coope, price xxvis. and viiid.—John Frauncess, 1515.

To Kateryn my wiff my house in Churche Strete and II. acres of land in Upper Milldown during hur lyff, and after hur decease I will my house in Church Strete be sold and the

parisshe to have it before any other yf they will fore the clarke. A noble wtin the price, and the money there of to be bestowed for the helth of my soull as the parsonne thinketh beste.—Richard Saunder, 1515.

To the reparacion of the bodye of the Church II. Mother Shepe.—John Hall, 1525.

To be buried in the chaunsel. For a canapy as moche saten of Breggs (Bruges) as will sufficiently serve for the same vse. Executor, Sir Raff Worsley, Vicar of Higham, to whom I make clerly releass of my indentur of the parsonage of Saynt Maries for my yeris, he paying my master his duty for ye same. Sir William Gaell, prest, curate, and fermor of Saynt Maries in Hoo.—William Gaell, 1526.

To be buried in ye parish Church of Sent Maries next the south dore. To reparacion of the body of the church for my buriall there, iiis. iiiid..—Richard Makyns, 1531.

In the nave on a brass plate (*Latin*):—

"Here lyeth Thomas Lukyn, who died 18th day of December, 1412, and Johanna his wife, on whose souls God have mercy."

(p. 742, *Registrum Roff.*).

To be buried in the Church of Saynt Maries before the crucifix I bequieth for a stone to be bought and layde vppon me vppon my buriall wt a scripture of brass of the time of my deth to be fixed and sett in the same stone, xxxiiis. and iiiid.. A vestment to be bought for Saynt Maries Church accordyng to a cope that I late bought and gave to the same church of Saynt Maries, to thentent to have my soul there specially in the bedroll prayd for.—Giles Palmer, 1532.

Exors of William Hammond to arrange yevall for ever on St. James' Day (*Customale Roffense*, p 38).

1484. Lego sustentacionem luminum dicte videlicet super trabem ibridem ac circa sustentacionem luminis vocat le Trone suilibet iiiid..—Thomas Kiday of Fenne in the parishe of See. Marie in Hoo.

Altar Lights.

Our Lady. Thomas Hardy, 1464. William Fuller (a cow), 1505. "To the payntyng of our Lady in the Chancell on the Southe syd, xxs. or xxvis. viiid. and hyt be nede.—Thos. Hardy, 1464. The light of ouer Lady in the Southeside of the Chaunsell xx. Moder Schepe and a cowe whereof I will the wardens shall dele iis. viiid. at 11 tymes in the yere to poor people in the Church of Saynt Maries that is to saye on goode fridaye xvid. and uppon allsollen day xvid. and the reste to ouer ladye light. To the light of ou lady in the North side of ye Chaunsell. —Richard Salmon, 1526.

Richard Mateyns, 1531, also gave x. Moder Schepe to mayntenying or lady light at ye foresyde of ye Chauncell.

Giles Palmer, 1532, " to Moder Shape."

Our Lady of Pity.—Giles Palmer; Richard Makyns, 1531.

St. John Baptist.—Stephen Perdour, 1448. Stephen Halle, 1475.

Kent Fines.

Westminster. Octave of St. Martin. 3 Ed. II.

Between Henry, son of William Scarlet, plt. : Wm. Scarlet of Hoo, deft. : 1 messuage in Hoo St. Werbergh.

Note.—The writer wishes to express his thanks to Mr. Henry Pye and to Miss Emmeline, his sister, for help he greatly values. From notes left by the late Mr. Alfred W. Wheeler, late Rector of St. Mary's, now in their possession, and from data and memories of their own, many of these later notes on St. Mary's have been compiled.

Mr. Henry Pye, it should be stated, has given a life study to ornithology. His collection of eggs of all known British birds is, probably, more complete than any existing in England. As owners of the " Norrard," in his father's lifetime and his own, his opportunities of acquiring such have been materially helped. The recently published photographs by Capt. C. W. R. Knight, M.C., F.R.P.S., M.B.O.U., of the white tailed eagle were obtained at the " Norrard," as were also those striking life presentments of the herons, published in his book, *Wild Life in the Tree Tops*." one of which forms the " jacket " picture of his book.

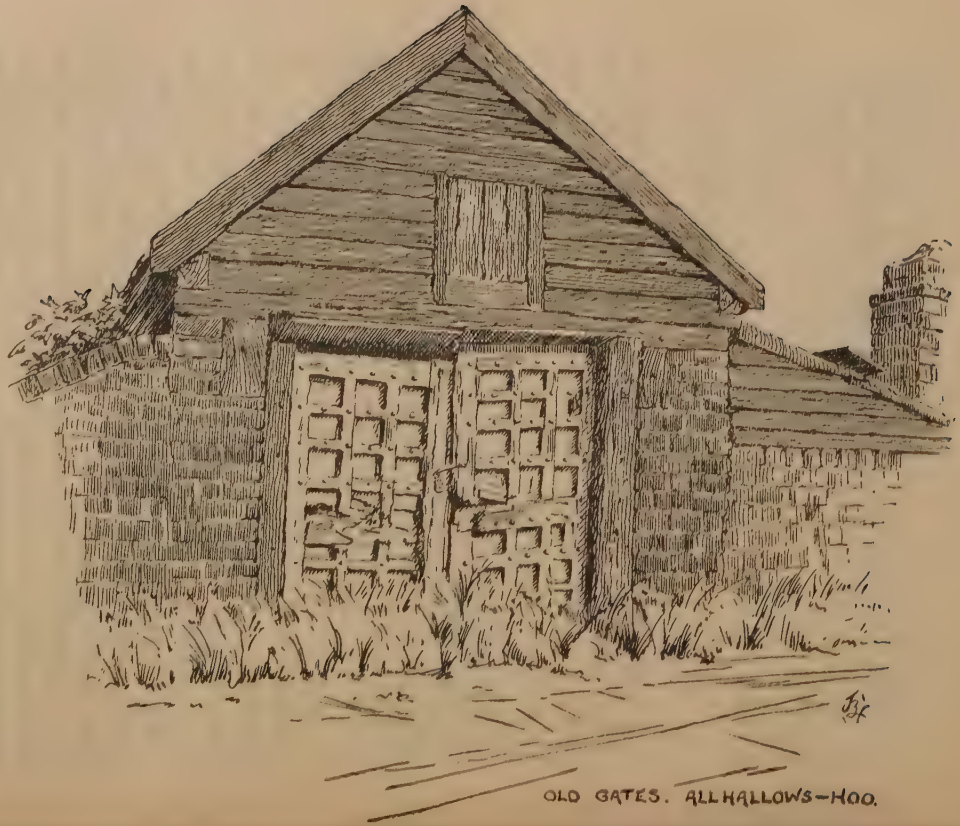
ALL HALLOWS.

"At the moment when Queen Elizabeth mounted the throne of England, our country was about equally divided between two hostile creeds; and the Queen, with remarkable ability, contrived during some time to so balance the rival powers as to allow to neither a decisive preponderance . . . . the consequence was . . . . that the principle of toleration, though still most imperfectly understood, was pushed to an extent which is truly surprising for so barbarous an age."—Buckle, *History of Civilization.*"

"These are they that came out of great tribulation."—*New Testament.*

THE Parish of All Hallows lies practically due east from St. Mary's, and in like manner derives its name from the dedication of its church to All Saints. "Omnium Sanctorum—alias Allhallows," as the ancient documents describe it. Its area is stated to be 4,207 acres, its north-east sections being largely of marsh land, whilst the other parts are of a fertile character. In the days gone by it bore, with its neighbour parishes, the usual evil reputation for ague; an affliction very rife in the memory of the writer—to-day, happily, it hardly appears to exist. Though the population is small it lies widely scattered. As usual, Mr. Hasted does not speak of All Hallows—or any other parish in the Hundred of Hoo—with enthusiasm; nor does he betray much admiration for its natural amenities. He makes the statement of the village "having no thoroughfare through it except toward the marshes, and it is altogether a most unfrequented and dreary situation." Not very flattering this. But bad roads, bad drainage—and these latter were very bad in Mr. Hasted's day—together with the scourge of ague, lent force to this judgment.

In facing such a tremendous task as the *History of Kent*, overpoweringly rich in its historical data—Mr. Hasted naturally made some mistakes. Thus he tells us in his paper on All Hallows that the village "had no thoroughfare through it." Yet his own folio map of the



OLD GATES. ALLHALLOWS—HOO.

Hundred of Hoo (1736) show those roads going through it as now, only that to-day they are better made.

Persons who make no mistakes are, apparently, certain gifted economisers of truth who are unable to recognise their own lapses in that direction.

The parish is bounded on the west by St. Mary's, north by the Thames, east by Yantlet Creek, and south by Stoke.

The paramount Manor of Hoo claims over this parish (for which see Hoo, Halstow, and St. Mary's papers). Subordinate to the Manor of Great Hoo was that of Windhill. It is historical ground—as most of the land in England is, if we only knew it. In the time of Henry the First it was part of the possessions of the Abbot and Convent of Reading. The family of Bardolf find previous mention in the above papers. Hugh Bardolf, dying in 1204, was succeeded by his brother, Robert. The latter, having bound himself to pay forty marks yearly to the Reading foundation, passed this manor to them for providing the perpetual payment of that sum. For this purpose he divided it from the paramount Manor of Hoo. To the above religious foundation it remained until the Dissolution, 32nd year of Henry VIII., when it was surrendered into the hands of the King, who in the same year granted it in exchange to Sir Thomas Wyatt, of Allington Castle, to hold in capite, by the service of one tenth part of a knight's fee. Sir Thomas Wyatt two years later reconveyed it to the King. So this manor seems to have remained, till King James I., at the beginning of his reign, granted it to the City of London, whence it was soon after, by the City Trustees, conveyed by sale to Sir William Garway, of London. He died possessed of it in 1625. He left, by his wife, Elizabeth, daughter of Thomas Anderson, seventeen children, of whom the second child, named Henry, succeeded him in this manor. He was afterwards knighted, and in 1640 became Lord Mayor of London. In the reign of Charles II. one of his descendants alienated this estate to Sir Richard Head, of Rochester, from whom it descended to

Sir Francis Head, of the Great Hermitage, Higham. He died possessed of this manor in 1768, which, as with his other properties, descended to his heirs, viz., to the daughter of Francis Roper Head one fourth, to James Roper Head one fourth, and the remainder to Mrs. Elizabeth Campbell Lill, who were jointly entitled to the income of it. There was a court baron held for this manor. All Hallows House was another estate here; the house adjoined the churchyard: and though apparently somewhat diminished, as a mansion, in Hasted's time, it was "formerly a seat of good account." It was variously styled "All Hallows Place" or the "Place House." The Rev. F. J. Hammond, the esteemed Vicar of All Hallows, in his interesting pamphlet on the "Hundred of Hoo," p. 6, gives the following note of all that remains of this ancient home:—

"On the eastern side of the street is a small shed-like structure, red-tiled roof, possessing the remains of a pair of very fine old oak doors. The late Mr. Leland L. Duncan computed these doors to be of sixteenth century date. The building was, probably, the main entrance to the mansion which formerly stood there. Inside there is some very interesting brickwork, apparently the remains of ancient windows. This old mansion was of considerable size. All has perished with the exception as here shown."

The site of this ancient house was on the north side of the churchyard. Inspection of the interior of this remnant proved of great interest. It is now used as the store room of a blacksmith's forge. In its south wall are two ancient brick windows; they are finely arched and in good preservation. Worked into the exterior half of the wall are later date window spaces, which reduce the former old windows very greatly in size. These latter were doubtless inserted to reduce the exactions of a pernicious and evil measure known as "The Window Tax." This was enacted in 1695 to defray the cost of the deficiency and re-coining of silver. It was increased in 1778, again in 1784, 1797, 1802, and 1808. Though reduced in 1823, it was not repealed until 24th July, 1851. In 1850 this tax produced £1,832,684. To balance the loss—on its repeal—the Inhabited House Duty was enacted.

This property now belongs to J. C. Holm, Esq.

The earliest mention of this estate is quoted by Hasted as 1338, when it was in the possession of the de Pimpe family, anciently of Loose, near Maidstone.

It is also incidentally mentioned in the overseers book, 1606, as Mrs. Copinger's house, and rated accordingly.

The Lady Margaret Cobham was the second wife of Sir William de Pimpe. She was the daughter of Henry, the first Baron Cobham. There is a brass in Cobham Church to Maud, wife of Sir Thomas Cobham, of Roundall. She was a sister or daughter of Sir William de Pimpe.

As before noted, this brick work is of Tudor date. There is a nice water colour drawing of these old doors and the recessed arches in the building, in the Rochester Museum.

Attaching to this old building is a very interesting legend, for which the writer stands indebted to Mr. Hammond. Beneath its ancient floor—so ran the long descended legend—lay a buried treasure: always an attractive subject, for, of course, it is always felt to be so much easier to dig up a treasure than it is to earn one and frugally save it; and so some local explorers, to quote Mr. Hammond, "made an attempt in the dead of night to discover it. The treasure was said to be in a large box under the floor, in the centre of the porch. They dug down to a considerable depth, and sure enough came upon the box." Here we may imagine the excitement grew to an intense pitch. "Having cleared all round it, and finding it too heavy to lift, they obtained ropes to put underneath it, but while they were adjusting them, a sepulchral voice warned them, 'This box is not for you. The man for whom it is intended is not yet born.'" Leaving tools, ropes, treasure—and the voice—the terrified searchers girded up their loins and fled! Returning next morning they, to their utter amazement, found the hole all filled in as though it had never been disturbed!

As this mining operation presumably took place many years ago, perhaps some All Hallows' men—under the

conviction that the destined inheritor has now arrived—may be induced to have another try.

As before noted, All Hallows House was one of the possessions of the ancient family of Pimpe, of Pimpe's Court, in East Farleigh. In 1338, the then owner of this family estate was assessed, with other landholders in the district, to " furnish out twelve men at arms and six hobelers, for the defence of the sea coast at Yenlade in Hoo," of which number Sir William de Pimpe was to find two men at arms. Yenlade is now known as Yantlet. In Hasted's folio map this creek is shown to be as wide at " Grain Bridge " entrance as it is on its present mouth to the Thames on the north.

Sir William Pimpe, whose will appeared in the Rochester Registry, left five children, two sons and three daughters. Margery, one of the latter, became Prioress of Malling Abbey. Soon afterwards this estate passed by purchase to the family of Copinger, of whom Sir William, son of Sir Walter Copinger, of Buxall, in Suffolk, was Lord Mayor of London in 1512, in which year he died. They bore arms, viz. :—Or, three bendlets gules, surmounted of a fesse azure, charged with three plates. His descendant, Ralph Copinger, Esq., left two daughters, his co-heirs. The eldest married Harbottle Grimston, Esq., eldest son of Edward Harbottle Grimston, of Bradfield, in Essex, who, in her right, became possessed of this estate and was afterwards created a baronet. He also possessed the estate of Reynold's Place, Horton Kirby, in Kent. His second son—his elder brother dying without issue—succeeded him, and after the death of Charles I. was very strenuous in his efforts to promote the Restoration. " Of which, as well as his merits," writes Hasted, " King Charles at his return had a just sense. He was a man of much note, having been elected Speaker of the House of Commons at the time of the Restoration, and was made a Privy Councillor, and Master of the Rolls."

These were passionate times : this Parliament was not an elected one.

In the blood of the Stuarts fate seems to have created a sort of varying flaw. James I. may have been born subject to nerve trouble. His mother, Mary, Queen of Scots, underwent many terrible trials during her pregnancy. Muddle, incompetency, and timidity made his reign extravagant. It was not personal vice. Yet he sold peerages and baronetcies at a stated scale price. "Honour rooted in dishonour stood." He beheaded Sir Walter Raleigh, the greatest genius of his day, and certainly the finest admiral the country then possessed, and put in Chief Sea Command the one of all others least fitted for the place. Against Charles I. corruption, debauchery and vice cannot be charged. He died for causes in which he honestly believed. They were causes both religious and regal. One may differ widely from him and yet, in several aspects of his personal character, hold his memory in true respect. He was a firm believer in the "divine right" of kings, losing sight of the essential fact that such divinity rests upon the truest service to his people: there sits the nobler crown. It was so with Alfred the Great; with Queen Elizabeth, who, with all her Tudor blood, yet stood for England first—and last. It is so with our own Royal Family to-day: for in the Crown, and in that only, the many diversified races of the British Empire—immense, vast, beyond human conception—in its great mass, find its one great cord of unity—the British Crown—which nothing else could supply.

Of Charles II. we have said enough in our Upnor paper.

The Restoration brought its reaction. The Puritans, when in power did both good and evil things. They committed many acts of tyrannical cruelty and they had endured many. But allowing for their narrow bigotry, their outrageous intolerance, their destruction of priceless examples of English art—many of which were held in deep and sacred reverence by devout people—and all of which fanned the flame of great hatreds, yet they did great deeds. None can deny that Cromwell made the

name of England respected the world over. Through an amazing growth and development of English commerce, he increased wonderfully the standard comfort of the people, and a lesser man—unable to control the stormy passions of his days—would have done far less and far worse.

Of the bench of Judges who were to pass sentence upon those charged with the execution of Charles I.—whose execution was a mistaken crime, with which posterity does not agree—the trials themselves, and the facts which issue from them, make infamous reading.

These Judges were thirty-four in number. They began their sitting at the Old Bailey on 9th October, 1660, and by no means last, nor yet least, among them was Sir Harbottle Grimston, the then owner of All Hallows Place.

Those whose acts against Charles I. were based on grounds of religious faith went to their deaths like martyrs. Cut down before they were dead, their quivering bodies were disembowelled, and their almost still beating hearts were held up to the derision of the multitude. This was not all, in the savagery of those times. It was followed by the desecration of the very dead; for these latter were dragged out from their graves, and the decayed bodies of Cromwell, Ireton, and Bradshaw were treated with relentless ferocity. Their decomposed heads were cut off and stuck upon poles! Even this did not suffice; for it was followed by digging up the bodies of innocent and virtuous women, those of Cromwell's mother and of his daughter, and of divers others.

In these inhuman orgies all joined; King, Lords, and the mass of our people.

Need we wonder that the Recording Angel writing down such instances of man's inhumanity to man "threw down his pen in divine disgust, the page was so besmeared with blood and dust."

Though these thirty-four Judges have to carry the load of their infamy down through the long pages of

history, so, too, have our people, for they joined in the orgy. Such are the results of extreme reaction, born of the spirit of intolerance. It is for the above reasons that we place Sir Harbottle Grimston, of All Hallows House, in this grim company. The law of the historian, as laid down by Virgil, is unassailable. "He should be bolde enough to tell the truth, but never so bolde as to tell a lie."

Sir Harbottle Grimston died in 1683. He was succeeded by his only surviving son, Samuel, whose mother was the daughter of Sir George Cooke, Justice of the Common Pleas. He sold this estate to Samuel Fasham, of Deal, in 1713. From him it descended to his grand-children, Samuel and Edward Roby, and Mr. Bethell Dawes, their brother-in-law. To their descendants it belonged in 1768. Its owners up to recent days were the Drapers' Company, of London.

Sir Harbottle Grimston was born at Bradfield Hall, near Maningtree, on 27th January, 1603. He was educated at Emmanuel College, Cambridge, and became a Barrister of Lincoln's Inn; Recorder of Harwich and of Ipswich. He bitterly attacked Archbishop Laud, and served on the committee on the attempt of Charles I. to seize the five members. He disliked taking up arms against the King, yet remained nominally a member of the parliamentary party during the civil war. He pleaded, on his knees, with Charles I. to come to terms. He was turned out at the "pride's purge" event, and from that moment he turned Royalist. In 1656 he was returned M.P. for Essex, but with 96 others was not allowed to sit. He was a very strong anti-papist. The baronetcy became extinct in 1700. A descendant of his daughter, however, became Baron Dunboyne and Viscount Grimston in the Irish Peerage.

All parishes—up to about 1832—had their own poor house, alms house, or by what local appellation they were called. That of All Hallows (again quoting Mr. Hammond) was the corner brick-built cottage, formerly used as the village post office, now the village shop.

On the union of parishes at the above noted date, all

such poor law residence, relief, and business connected therewith were transferred to the union premises at Hoo. In the parish register the poor house is written as The Armshouse.

Many parishes possessed what was known as the "Church House." An old sketch of 1838 shows what is believed to be this structure, standing butting on to the south chancel wall of the church. Here, presumably, was also held the old village school.

The Boghurst family must have been widely spread. They were prominent in Frindsbury, at Strood, Luddesdown, Birling, and also at "Binney," in All Hallows.

Near the south door in Frindsbury churchyard is a railed-in altar tomb to the Boghurst family. It bears the following striking lines:—

> "Time was I stood where thou dost now,
> And view'd the dead, as thou dost me;
> 'Ere long you'll lie as low as I
> And others stand and gaze on thee."

The Boghurst family in the person of its last known resident, lived in the "Red House," opposite Frindsbury Vicarage.

At Luddesdowne in 1533, John Boghurst left a bequest to buy "a new torche of ye value of vis. viiid.. He also left a bequest to the Rood of the same church.

From the old post-office-alms-house lies the road to Binney Farm, once known as "ye fowle way," in summer a delightful spot, in winter bad now and lonely and desolate. The old farm house has been made into two cottages. Binney figures rather largely in the ancient wills of the parish; and the name, anciently spelt Bene, dates back to the thirteenth century. In one or two instances Mr. Hammond's booklet tells us "it is spoken of as the 'isle of Bynney.' It stands on a rising ground, and it is not improbable that at times it may have been surrounded by water at especially high tides." On the map Yantlet Creek looks very near to Binney, but it is half a mile distant. In 1739 Binney belonged to the Boghurst family above noted. Their names figure in the overseers book, as they held official positions. All the

family, with one exception, were away spending the evening at the house of a friend in Stoke. There is something in the nature of an avenue of trees leading to the house, now much more broken than formerly. On their return home they were horrified to find the body of their relative —whom, in full vigour of life they had left at home—lying dead in this avenue, murdered by some hand unknown. It was suspected that the criminal was some man from a ship lying off the shore. But it was never discovered. The Yantlet Creek is large in its width at flood tide. Near to it, on the Grain side, Hasted's map shows the old salt pans, where salt was extracted commercially from the inflowing tides. The spot indicated lies nearer the Thames than the Medway. This creek was a navigable water between the two rivers, a bridge being in existence at the place yet called Grain Bridge. Certain repair work being carried out at this spot revealed the stone foundation work, which was believed to date back to Saxon days. The building of the Hundred of Hoo Railway entirely closed the Medway end, and the mud, as it continually silts up, makes its channel steadily grow more shallow. Barges and yachts still use its north passage as far as it goes. The old Coastguard Station which the writer has visited lang syne, is now removed, Mr. Hammond writes, "being swept away in 1897 by a tidal wave, which destroyed the sea wall and flooded the marshes." The inundation referred to is the worst in the writer's memory. The road from Stoke to Grain was blocked for days, for, in addition to the floods, the water had floated a haystack from the marshes and planted it clean down sheer on to the roadway, blocking it entirely Other items relating to this inundation will appear in the Stoke article. At the north mouth of the Yantlet Creek stands a stone obelisk which is the boundary of the Port of London. Near to it is an old iron beacon, fixed to bear light in the case of invasion. It is a survival of an order dating back to the time of Elizabeth—and of which mention has been previously made.

Lying north, near to where the uplands shelve down to the marshes is a small hamlet called Every. Mr.

Hammond quotes various spellings as "Evere," "Euery." Hasted, in his folio map, writes it as "Evenny Street."

No doubt, as Mr. Hammond suggests, it "was of larger dimensions in former times." The easternmost house of red brick at Every was formerly The Lobster Inn. A smugglers' haunt in old days.

Our ancient villages were then largely self-supporting and held their own village craftsmen, many of whom were artists as well as artisans, and whose souls were put in evidence in their creative work. The populations were then far greater. The name can be traced back to the thirteenth century, "when Richard, the son of Joseph de Evere, gave land called Paddukes Land, with a marsh to Reading Abbey." This was following the gift of Robert Bardolf, noted at the early stage of this paper. But the following, quoted from Mr. Hammond's work, is very interesting, for it shows in this (at that day) remote place the existence of a religious confraternity in medieval days.

In 1508, William Pardor states in his will the following bequest:—

"To Agnes my Wife, my tenement in which I dwell at Every. If Harry, my son, dye wtout heyers then I will that the said house and land shall remayn to the Wardens of the brotherhood of Corpus Xtie in Every, whosoever they be for the yere beying they keeping sufficient reparacons of the said howseing. The residue of the money to be distributed to brede, ale and mete to the people to go in procession to Every on Corpus Xti daye."

The above is of great interest. The reader who follows these papers will find under Hoo St. Werburgh, bequests of Stephen Jacobe, 1480; and Thomas Bedell, 1528; bequests of a relative character. But its deepest interest lies, as Mr. Hammond truly notes, in the fact that this brotherhood formed in honour of the Blessed Sacrament, had its headquarters not at the church, but at the quiet little hamlet of Evere, where William Pardor, the testator, desired to establish his guild house. He may have had a small oratory there. Here follows another feature of the village life unthought of to-day, for Evere, Mr. Hammond tells us, was a fishing hamlet, for

" hearthes and fyshying nets, slaynettes " and fishing rights were bequeathed from father to son.

Very possibly, if fishing were re-tried, it might again prove sufficiently lucrative to make a living, despite the whirl of the waters caused by steamships, for these latter now cover the great waters of the whole world.

West of Binney lies the very little cluster of houses known as Slough—the name also extends to two cottages on the shore known as Lower Slough—and presumably also to the Government Fort at the same place. The name is thought to have originated from the name of one, John Slow. Mr. Hammond quotes this on a map dated 1503. Mr. Hasted spells it the same way on his map of 1736. In 1506 Robert Cripp left " to my sons Thomas and John my marsh and 4 acres at Slow by even portions."

The way leading up from Slough to Windhill, is known as " Homewood Road."

About half-way up this road formerly stood a farm house and buildings. At this spot were found, in 1873, some copper Celtic remains; they were described and illustrated in Vol. XI. of the *Archeologia Cantiana.* Others have been found on Coombe Farm, and in 1900, a fine neolithic spear head (now in Rochester Museum) was found on the shore at Lower Slough.

To take the more modern names by which properties, roads and places are now known, it would be well to follow Mr. Hammond's wise plan.

Thus to enter the parish of All Hallows from the west we come to Brickhouse Farm, which architecturally does not call for much comment. It dates about 1745. The lane leading south to Cuckold's Green and Stoke is known as Platt's Lane; which, apparently arises from the corruption of Plotter's—the latter name appearing in a will dated 1503, which leaves a bequest towards repairing " the lane betwix Plotters and Berne (Barn) Street," to which cause he left 40s.

The only avenue now left, unfortunately, to the parish is that leading to Dagenham. This name dates

back to 1317, touching a sale of land between "William de Dakenham," and a lady of Hoo, name Juliana, the wife of Elias Attemede, of Hoo. This farm passed in ownership from one family to another, until in 1810 it was sold to Michael Comport, who bequeathed it to Michael and George Comport. From the Comports in 1887, it passed to the late Mr. Richard Goord. It now belongs to Mr. Richard Mugeridge.

Just outside the north door of All Hallows Church are four modern lozenge-shaped gravestones. They cover the bodies of members of the Comport family. This design follows the celebrated tombstones in Cooling Churchyard (where they lie to the number of thirteen members of the Comport family) and are immortalised in Dickens' *Great Expectations*, Chapter I. See p. 210, Vol. II.

Going east we reach Wind Hill, which, as a manorial estate has been already dealt with. It is now but a collection of small cottage property in an aged and somewhat decayed condition.

Apparently no Manor Court has been held at Wind Hill for many years.

Opposite the church stands the village inn, known as the "Rose and Crown. No doubt as an inn, built, repaired, and then again rebuilt, it goes back to very ancient days. It has borne other names: in 1739 it was called "Ye Tower of London," why, is a bit of a puzzle, though formerly, which is a more natural sign, it was called "The Ship." Now it is "The Rose—and Crown." Possibly the first half of its present name goes back to its ancient Tudor or earlier sign, and in that respect the blending of the Rose and Crown is a very natural relation. Mr. Hammond is of the opinion that the farm house now known as "Bay Tree," was the old Vicarage. This is extremely likely. Its near proximity to the church, and the land adjoining it being old glebe land lends strong credence to such a conclusion in addition to other documentary evidence.

Kent Fines.

At Westminster, morrow of St. Martin, 1313, between John, son of Henry de Cobeham, senior, plaintiff, and Henry de Cobeham, senr., defendant. Of the manors of Cumbe and Euere, with appurts.

Right of John, who, for the admission, grants to Henry for his life by service of a Rose at Nativity of St. John Baptist. After his death to revert to John and to his heirs—quits of the heirs of Henry. p. 357, *Arch. Cant.*, Vol. XI.

At Westminster, Octave of St. Martin, 1310. Between Henry, son of William Scarlet, petitioner, and William Scarlet, of Hoo. "Defd."

1 Messuage, 47 acres of land, 27 acres of marsh, 3s. rent in Hoo All Saints, and Hoo St. Mary.

Right of Henry admitted. To pay a Rose at the Nativity of St. John Baptist. p. 327, Vol. XI., *Kent Arch.*

ALL HALLOWS. CHURCH.

ALL HALLOWS (*Continued*).

" Where now the grass exhales a murky dew,
The humid pall of life—extinguished clay,
In sainted fame the sacred fathers grew,
Nor raised their pious voices but to pray."
—*Byron.*

" Go up and on, thy day well done,
The morning promise well fulfilled,
Arise to triumphs yet unwon,
To holier paths that God has willed."
—*Whittier.*

The Church.

THE ordinary wayfarer as he passes up the road of All Hallows, known as " the Street," may do so without its arousing any feeling of great interest. On its eastern side, he will note, stands the old grey walls of its modest village church. It is dedicated to All Saints, from which cause the name of the parish arises. No tower; a modern slate roof that is an eyesore, for which the best that can be said is that it keeps out the wet; with a diminutive timber-built bell cote seated on its western verge: and yet it is verily a very reverend old pile. Careful attention will show two lines on the upper part of its west wall as they slope down, the one to the north, and the other to the south. This is the line of the original roof and was lower than the present one. Examination of its east wall, above the chancel roof, confirms this, as the old roof line can be traced there also. The rudely cut facing stones whose edges mark these lines, give sure indication that the hands which fashioned them and built them into these sturdy old walls have centuries and centuries long since mouldered into dust in that " bourne from which no traveller returns."

Dress, language, manners, customs, thought, religious doctrines in varying degrees, have waxed and waned, but the laws of God abide for ever and for ever. These latter central truths our forefathers truly felt, and reverently believed, and wrought their work accordingly.

Need we therefore wonder that the artist, and indeed every thoughtful soul, looks upon these patiently wrought-out works of the ancient craftsman with an understanding love, for he has so fashioned them that we behold them indeed to be very good. That great central fact made his worship real—both of heart and of hand.

So, reader, it is to be desired that we also shall try to look with understanding upon these old grey walls, the labours of their builders and the long centuries during which they have borne their sacred witness. Let us at least be reverent.

Passing inside this old building one enters it by the south porch, which is modern (1842).

On the south side of the nave, at the west, it will be noted that the walls—rising to about 12 ft. in height—are of considerable thickness. These constitute a part of the walls of the early Norman or possibly, even probably, Saxon Church. This feature is to be seen both at the south-eastern end, as it is at the south-western end. It denotes an early oblong building, 47 feet long by 22 feet wide, with a chancel at the east end.

Framed in and glazed—to avoid the hand of ignorance or irreverence from defacing its ancient lines—is a square shaped stone carved in rude outline. It is believed to be a fragment of interlaced carving which, at some former period of restoration was, for future preservation, worked into its present position as a specimen of the then existing ancient work. It is worked into the south respond at the west end of the arcade and faces east. Covered up by plaster and many accretions of whitewash, it stood for long generations unknown, until it was revealed in 1901. It is believed to date back to Saxon days.

Nearby may be seen the internal evidence of the position of the old lower roof to which attention has already been called. At the west end the ledges and corbels upon which it anciently rested remain in their old position.

In the north aisle, still in situ, are the corbels of a former roof level. Upon these latter are placed the upright

timbers which help to sustain the present roof of that aisle. The north window arches carry an ormentation which appears to be that of Tudor rose work, a little blurred in its lines by past accretions of whitewash in addition to the wear of centuries.

The west window stands quite away from the centre of the wall, being pierced much to the south. The reason for this is that on the north side of the west wall formerly stood a square tower, the foundations of which are still in evidence. When this tower was taken down is not known, but in several old maps and prints of the church this tower is shown. About 1570—for Lambarde mentions it in 1576—"Philip Symondson, Gent., of Rochester," issued the finest map of Kent that had ever appeared up to that date. It shows All Hallows Church with a lofty spire, appearing, if anything, higher than that of Hoo. But the evidence goes further, for on the inside section of the west wall there yet remains the perfect arching of the original west door entrance, all its mouldings and facing stones being as they anciently stood. In addition to the arched doorway in the west wall, documentary evidence in the Churchwardens' account book of 1555 also confirms the existence of the tower and its shingled spire. The above-noted book proves the existence of a saw mill at Stoke. Whether this mill obtained its motive power by wind or by water is not stated. Water force exists, and it is only quite recently that the old windmill was taken down. Mr. Hammond quotes from this book as follows:—

Item.—To carrying of the shyngell from Stoke Myll, xiiid.
Item pd. to the shyngler for shynglyng the stepell, iiiis. ixd.
Item.—To Wyllm Bowyer for setting up the wether cok, iiiid.
Item.—For halfe a hundred of brodes, vd.
Item.—To Wyllm Bowyer for mendyng the bell frame, viiid.

About 1180 the church was enlarged by the construction of the arches on the south side of the nave in order to build up the south aisle, leaving, where possible, the old walling to stand. These old pillars are Norman, the carving on the capitals being of very early Norman character.

It may be of interest to point out that the south wall

of Chalk Church and Graine have been treated in the opposite way. The south aisle at Chalk was taken down and the arches walled in. Inside the building, however, two-thirds of the ancient pillars supporting the south arcade were left plainly to be seen with their plinths and capitals, and there they so remain. The facing stones of these arches on the outside of the south wall are unmistakably apparent.

The north aisle of All Hallows Church was built about 1220, practically all of the original wall being removed. There is a north door entrance, which is quite modern, except that the inner section is cut in lower by the ancient work, making a kind of recessed arch.

In the reign of Edward III., 1327-1377, the chancel was either rebuilt or enlarged. At the same period the west window was inserted in the nave. Between 1461-88 considerable improvements were effected—the clerestory was added to the nave, the north and south aisles were enlarged, and new windows inserted. All this latter work is believed to have been carried out by the de Pimpe family, who then lived in the mansion adjoining and of whom previous mention is made. The actual date, however, is a bit conjectural. Henry VII. was the first Tudor king, and began his reign 1485. De Pimpe, if he executed this work at this date, was wise in his generation, as he had the Tudor roses carved on the arches of the north windows. The completion of the work may have given time for this tribute to the reigning monarch. On the other hand, Mr. Leland Duncan describes this work to be " small quartre foils." If this be so, the Tudor significance fails.

At the same period the rood screen was erected, and oak benches placed in the nave. The parish may indeed be legitimately proud of this beautifully carved 15th century oak screen, and also of the pulpit, which is George I. period. The parishes are few indeed which possess such ancient and artistic treasures. The altar rails are also 17th century work, and very beautiful they are in their restrained and elegant lines. The pair of gates which doubtless belonged to them and matched their character

have, unfortunately, been vandalised out of existence. The old pew, which belonged to the vicar, is Jacobean, and has been removed to the west end of the north aisle, where it now does duty as a vestry. The chancel was again largely rebuilt about 1856, and some further work done in 1891. This latter date brought the miserable slate roof on the nave. In 1901 the rest of the church was restored, when a different spirit was put into the work, and every effort made to retain, wherever possible, all the ancient features. The bench ends, the front of the eastern benches, and the backs of the western benches are all original 17th century work. The lines in this carved work are very beautiful; the eye of the artist will rest joyfully on their clean and clearly-cut curves. The benches themselves are of oak, but modern. The original red tiles remain at the west-end of the nave; the others needed to fill in are a copy.

There are some faint traces of colour on the pillars of the north side of the nave. The scheme appears to have been red, with dark slate-blue and yellow capitals. Possibly some remains of old fresco work. If so, of its character nothing can be determined. The font is Saxon, or Norman, tub-shaped, and dates about 1200. It was originally painted red and yellow. In 1556 the Church-wardens paid " For the pewtar for the funt, 1d." It also had a new "loke" (lock) supplied. The hasp of it still remains.

At the eastern end of the north aisle is a very beautiful stone archway built in. This formed the original entrance to the chapel of St. Mary Magdalene, now entirely gone. It fell into ruins during the 18th century—a period when English art fell low, and Gradgrind and his sordid money grubbing spirit rose high. Between these two elements stands a deep gulf. This chapel was the burial-place of the de Pimpe and Copinger families, and, probably, of their successors. Now not one stone stands upon another, and grass grows where formerly stood its altar. The foundations of its outer walls remain, and were uncovered in 1907. They extended the length of the chancel wall. It is believed to have been erected in the early part of the 15th

century. A sketch of the church in 1809 shows this entrance arch as a window. There is a brass to William Copinger, together with a marble slab with a Latin inscription to Thomas Copinger, of Buxhall, in Suffolk. The latter is part of a monument which formerly stood in the same chapel. When uncovering the ground of this chapel in 1907, other fragments of this Copinger family monuments were discovered. They are assembled, and rest upon a table—of which later mention follows—under the south aisle wall at its west end. When entire, as these fragments show, it must have been a fine and elegant monument.

Thorpe, in the *Registrum* (p. 741), records the following memorials in All Hallows Church:—

In the chancel—centre—on a brass plate (Latin):—

"Pray for the soul of Sir Stephen Sheraton, Vicar of this Church. Died xx September, 1518."

(Mr. Fielding writes this name as Cheriton). The effigy which formerly existed is gone. The inscription remains.

In the north chancel (the Copinger chapel), on the north wall, on brass, is the effigy of a man kneeling, and the following inscription:—

"Here lyeth buried the body of William Copinger, the son of Henry Copinger, Esqre, which William deceased the xxviii. day of February, 1504, being of the age of 50 years, and leaving Martha, his wife, great with his only child, named William Posthumus, borne the xxth day of April following. . . . (His wife, Martha, erected this monument)

Part of the inscription was missing in 1760. It bore the family coat of arms—in 12 quarterings—on the same wall.

East of the former is a monument—most of the arms, effigies, and inscriptions lost—with just a part of the arms remaining.

On the south wall is a monument almost defaced, there remaining only the following arms (see p. 742, *Registrum Roffense*) and inscription:—

"Thomas Copinger, of Buxhall, in Suffolk, eldest son of Henry Copinger, Esqre., and Agnes, daughter of Sir Thomas Germin, it was erected by his son and heir, William, by Francis, the only offspring of William Brooke, Lord Cobham, by Dorothy, daughter of George Neville, Lord Abergavenay, in 1587."

The fragments found, and now lying on the old altar table mentioned, are very probably parts of these several monuments. Unfortunately, they are too fragmentary to reconstruct a drawing.

Mr. Hammond has made the most careful research into the historical data of this lost chapel. Its publication will prove of great value to our local history.

The west-end windows in the south aisle are late Norman.

Mention is made above of the table which carries the fragments of the Copinger monuments This table was for years in the " Rose and Crown " Inn, opposite the church. Learning that it was a former possession of the church—having indeed been its altar table, made in 1561—Messrs. Arkoll, the owners, gave it back to its original home. The present altar table, made of oak, is an exact copy of the original. All round the chancel walls is some fine oak panelling, and in the aumbry recess on the north chancel wall are a pair of very beautiful carved doors. The latter are of Flemish make, and were given by Mr. Hammond. They are 15th century work. Its hinges are original and they rest on old red leather, also original. The oak lectern is unique. It is original in design, and was made out of some of the 17th century work in the church, same as the old carving on the benches.

In the top beam of the rood screen yet remain the sockets into which the rood was fixed. The latter bore as its central figure the crucifix, and on one side the figure of the Virgin Mary, and on the other that of St. John the Evangelist. In 1558, xviii$^{s.}$ viii$^{d.}$ was paid " For the rowde and Mary and John." There are other sockets also which probably held the candlesticks for the Altar Lights.

One cannot contemplate all these things without being assured that this old church presented a very beautiful and devout appearance. In what is called the " Reformation," other writers have described it as the " Deformation "—many of these ancient features, deeply sacred to many devout and reverent minds, were ordered to be taken down

and destroyed as being objects of "superstition." We do not discuss doctrines, but only express the wish to respect all honest convictions with a broad and tolerant spirit. Until we do that we possess no claim for respect for our own. The bequests for the altar lights indicate the Church of All Hallows as being very beautiful in its interior appearance and decorations, as well as in structural form.

The writer's first introduction to the interior of All Hallows Church was well over thirty years back. The Strood Cycling Club, which was then quite strong in numbers, rode out to a summer Sunday morning's service at All Hallows Church. It had been recently renovated. The incident remains very fresh in the writer's mind. The cyclists, under the captaincy of Mr. Harry Ruffell, then sub-postmaster of Rochester, mustered in strong force, and presented a long line indeed when riding in single file. In rounding the corner bend past Tudors, and again at All Hallows, and turning sharply east, to again bend north, the writer, who had dropped to the rear to obtain the better view, greatly enjoyed the attractive spectacle as, one after the other, they all very neatly swung round at this, then, rather acute corner. The collection, let us hope, was responsive to a good and welcoming sermon. Mr. Ruffell afterwards became postmaster at Sheerness, at which place he is now living in retirement. To himself and Mrs. Ruffell all their old friends wish health and happiness.

Altar Lights.

St. Michael, Archangel. Stephen Perdour, 1448. To Seynt Mieaellygyth a lambe. Wm. Fuller, 1505.

St. Anne.—Richard Wyke, 1466. Stephen Devell, 1522.

Holy Trinity.—Stephen Halle, 1475. Richd. Makyus, 1531.

St. Christopher.—To the payntyng of Saynt Xxposer, iiiid. Rose Goldhawke, 1494. viiis. for a candelstick to stande before Saynt Xposer. Christofer Marchant, 1529.

St. Katherine.—Wm. Horshede, 1522. Ric. Salmon, 1526.

St. Anthony.—Jn. Frauncess, 1515. Thos. Whitebrede, 1530.

Rood.—Stephen Halle, 1475. Thos. Friday, 1484. Rood at the north side, Jn. Francess, 1530. "Le Trone," Thos. Friday, 1484.

Sepulchre.—Jn. Hall, 1525, and others.

All Hallows.—Thos. Plott, 1503. Wm. Pardor, 1508. Alice Pyrvill, 1490.

Our Lady.—Stephen at Church, 1461. Thos. Cripe, 1464.

Our Lady of Pity.—Thos. Roger, 1468. "To our Lady of Piety a pair of jete beds w' a ring of them." Isabella Longman, 1521.

Our Lady in Jesen.—Dyonys Bradvyle, 1470. Thos. Plott, 1501. Robert Wodgrene, 1521.

St. Saviour.—Thos. Pympe, 1508.

Mary Magdalen.—Thos. Roger, 1468. Thos. Pympe, 1508.

St. Peter.—Thos. Roger, "To Saynt Nicolas lyght viii. moder shepe and they to laste for eve'more." Wm. Foreste, 1524.

St. James.—Thos. Roger. William Pardor, 1508.

St. Stephen.—Thos. Roger, 1468.

Holy Trinity.—Dyonys Bradvyle, 1470. "A cow w' a white face on to the lygth of the Trinitie, Alice Pyrvill, 1490."

St. Sebastian.—Dyonys Bradvyle, 1470. Robert Cripp, 1506.

St. Fabian.—Robert Cripp.

St. Sonday.—To Saynt Sondaye in Mawdlen Chapel, a cow to maynten those 11 lights, Agnes Symmes, 1522.

St. Anthony.—Thos. Plott, 1503.

St. John Baptist.—Thos. Cripe, 1463. John Streton, 1516.

St. Christopher.—Thos. Plott and "To Saynt Xposer lyzght one cow, and she to remayn for evermore and to be register in the masse boke that she never dekey." Wm. Foreste, 1524.

Rood.—To ye lyght be fore ye roode lofte. Thos. Roger, 1468.

Sepulchre.—Thos. Plott, Jn. Andrewe, 1533.

Bachilars Light.—To the bachilars light before the Sepulchre 11 moder schepe. Raffe Graves, 1514 (he was a married man, but possibly repentant!).

Brotherhood, St. Mary Magdalen.—Jn. Phylpote, 1452.

Bequests to All Hallows.

To be buried in the parish chirch. To the werkes of the body of the same chirch, xl^{s}. Thomas Pimpe, thelder Squyer, 1473.

Latin.—I will to the edifying (?) of the Church of All Saints, xl^{d}.—Sir James Barnes, Vicar, 1512.

I geue to the Churche of Alhallows a acre of land and a yerd lying be northe the land of John Gye in Euery.—William Churche, 1518.

I bequeth to the makyng of a chirch hous in the saide parish, x^{s}.—Thomas Crippe, 1518.

To be buried in my chaunsell befor the principall ymage where I will ther be layde a stone wt the picture of a priest. To the Church of Alhalows to bey a mass boke, xx^{s}.—Sir Stephen Sheraton, 1518.

I will that the coverlet that lieth over me when I am born to the cherche be gevyn to the cherche.—Isabella Longman, widow, 1521.

Towarde the bying of a grayll boke to Alhallows Churche, xiii^{s}. iv^{d}., and vi^{s}. viii^{d}. that . . . Dags owith me.—John Streton, 1528.

Testamenta Cantiana, pp. 37-8.—Leland L. Duncan.

Altar Lights: Bequests to the Churches of Kent, &c.

The writer stands—as does all Kent—deeply indebted to the learned and patient researches into the old wills of Kent by the late Leland L. Duncan, M.V.O., F.S.A. His talented work forms a lasting monument to his name.

ALL HALLOWS (*Continued*).

"As the knowledge of ancient things is pleasant, so is the ignorance as shameful, and oftentimes exposes men to the scorn and contempt of strangers."

—*Somner.* Preface to *Antiquities of Canterbury.*

"In all departments of life the doings of the evil and vicious are noised abroad. The quiet lives of the ministering many, however good, are nobly but most often silently rendered. These latter, therefore, go unsung. The books of the Recording Angel are not open to human inspection."

Parish Records of All Hallows.

IT has fallen to the lot of the writer to see a few of Kent's old parish records, but never to see them in the restored glory that attaches to the old books belonging to the Church of All Hallows. For that envied position, the parish stands primarily very deeply indebted to its late Vicar—the Rev. F. J. Hammond, A.K.C. When Mr. Hammond came to All Hallows in 1900, he found, in the old church chest, a bundle of documents tied up in brown paper. It was damp—approaching very near to actual wetness. On examination he discovered that they were very old, and of great parochial historic value. He wrote to his friend, the late Mr. Leland L. Duncan, F.S.A., one of the finest (then) living authorities upon such matters: Mr. Duncan was an accomplished scholar in many ways, and very deeply versed in the study of ancient documents. He came at once to inspect them and was delighted at the find. He thought, in point of age, that the Churchwardens' accounts of All Hallows were the oldest in the Diocese—perhaps in the whole County. These dilapidated old books and papers, through the generous kindness of F. H. Day, Esq., the Diocesan Registrar, were very carefully restored and preserved—and most handsomely bound.

These costly restorations were borne by the generous friend already named. The parish, and historical Kent, owe a debt of real gratitude to Mr. Hammond and to

those liberal helpers by whose efforts this good work was brought to so happy a conclusion.

The All Hallows Churchwardens' book begins in 1555. This early date is rare, and at first it was believed that All Hallows held the one unique book of its date in the whole Diocese, if not in all Kent. And, in a sense, this still appears to be the case. But St. Nicholas Church, Strood, once possessed a Churchwardens' book, also beginning in 1555. But alas! Strood stands like Rachael, mourning for her children because this precious book has been lost to Strood, and is now in the British Museum (Add. MSS. 36,937). In the " seventies " the late Canon Scott Robertson took very full notes from this old book. After his death these MSS. were given to the writer, who duly pasted them in proper sequence in a bound book, and they are now the possession of Strood Church. When compiling the history of Strood, the fate of Strood's old Churchwardens' book was unknown. It finally found its entry into the British Museum from the library of the late Mr. Humphrey Wood. The next known early-dated Churchwardens' account book in Kent, is that of Chiddingstone, which begins in 1556. Though the All Hallows book is not quite complete it is very near it. Queen Mary came to the throne in 1553, and very soon after began the persecution and martyrdom of the Protestant section of her people. It was during this embittered time that this Churchwardens' book began its first pages. But events moved more slowly in a removed quiet country village like All Hallows than was the case in the towns and cities. As Mr. Hammond remarks, " it would almost seem as if that prayer book (2nd one Edward VI.) had never been used or heard of in All Hallows."

The first entry in this book (quoting from Mr. Hammond's Hundred of Hoo and the Parish of All Hallows) leads off in a very interesting way.

It is headed The " layings oute " of Thomas Frank in the yere of our Lord, 1555—not of his corpse but of parochial cash—head this old book of All Hallows.

The second Churchwardens' book of Strood is dated 1764-5. Our officials write their heading as follows, viz. : " The accomp of monney disbusted (!) for the use of the poor of Strood," etc. They were pretty careful of their inflations in using these funds however, except at an occasional dinner when " disbusting " reached a larger probability. No collections for money in church ever appear in these old books, except in the case of " Briefs." These latter were often semi-national in their character for help in cases of calamity by fire, storm, or earthquake, redemption of English slaves—or as in the case of serious repair, such as with St. Paul's Cathedral to-day. As will be noted in the many ancient bequests quoted in these papers, houses, lands, money, oxen, sheep, etc., were left to the Church. The animals were let out " to farme " (rental) by the Churchwardens and the income arising from these united properties was used to pay the Church expenses. Coin in those days possessed a value little realised. National coins were also very scarce in their circulation. So serious, indeed, was its need to balance growing trade by barter and exchange in its fractional parts that local coinage—of low value, such as 1d., ½d. and ¼d.—was allowed by license in Stuart times to be struck and issued. Eight traders in Strood issued these tokens, and nearly thrice that number in Rochester. (See p. 161.)

Thomas Frank—whose " layings out " open the first page of this old book—records that he " payd to Thomas Atwood for pasterying the church cow, iiiis.." And later on in the same year Thomas received " iiis. vid. for a like purpose." Some of the farmers took a number of animals. Thus, after Easter and change of the Churchwardenship, Thomas Frank paid to the Church funds iis. vid. for the farme of x. shepe." Here is a charming entry : " Recd. of Robert Atwode for half the farme of a cowe." Whether Robert chose the fore or posterior part of the animal is not stated ! We may assume that he took it for six months, and his successor for the remainder. The next entry restores this divided

creature. "Recd. of Good wyf Norman for half the farme of a cow for ii. years, iis.," and from "Rose Andrew yn part payment, iiis.."

Of course, collections of rents from these various sources kept the Churchwardens too busy to make the office popular to any person unless he was sincere in his service. Variation of Ritual had not much affected All Hallows—they still using the first prayer book of Edward VI. (1549) and the following entries will show the ritual to have been very full:—

Item for a yerde of whyt lenyn clothe for the pyxe and for makyng of the same, xxd..
Item for the portes, iiis..
Item for thre pounde of waxe agenst ester, and for strykyng of the same, iis. iid..
Item for frankensyens and wasshyng of the surples agenst ester, iid..
Item for chenes (chains) for the sensures, xiid..
Item for the chrysmatory, vid..
Item for the tynkur for makyn of the sensurs, iid..
Item for makyng of the standard for the pascall, iid..
Item to Peters wyf for wasshyng of the lynnen, iid..

The above shows us how self-contained English village life was in those days. The working artisan was a resident, knew his work, loved it, and tried, when making an article, that it should, as far as possible, be a better example than the one he had made before. When the latter object served a spiritual mission his very soul often entered into his work. Hence the wonder and admiration posterity feels to-day when contemplating the work of its ancient native genius.

It may be mentioned that Peter's wyf who washed the "lynnen agenst ester" was the wife of the Sexton. William Bowyer was the village carpenter. He set up the weather cock on the spire. He mended the bell frame, and in 1557 he received "iid. for makyng the sepolckar." This means the "Easter sepulchre in which the blessed Sacrament was reserved from Maunday Thursday till Easter day." Some churches had a permanent stone structure. Here it was a temporary erection. But—twopence! The merciful Samaritan gave that sum to sustain the wounded man, who had fallen among thieves. The

above sum would mean 1s. 4d. to-day. And Peters' wyf, who washed the "lynnen" for two-pence means the same.

In 1557 there was " Recvd. of Mystrys Copynger for her dowters buryale, vi$^{s.}$ viii$^{d.}$," and John Peter, the Sexton, was paid vi$^{d.}$ for digging and " beryng oute the yerth from the grave." In the same year a local bricklayer named Burbyge was paid the sum of viii$^{d.}$ " for laying the pavyng tyles." Some of these tiles yet remain, under the altar and west of the font. Burbyge also repaired the churchyard wall and built the altar. This latter was either of stone or brick, with a stone top or mensa. Three years later, in this troubled time, came the order to pull this altar down. Probably poor old Burbyge was called upon to do it—and had but little liking for his job. But it did not come down until 1560, when the sum of iii$^{d.}$ was paid for its demolition.

Stone altars were ordered to be taken down and tables of wood to be made to take their place. The old table now standing at the west end of the south aisle, which bears the fragments of the Copinger Monument, is probably the actual table made to take the place of the stone altar taken down in 1560. It had in some way passed to the Rose and Crown Inn, opposite. The present table—made of oak—is an exact copy of this old table made in 1560. The wood tables were placed in the body of the church—or elsewhere as feeling changed. There is a like table at the old Crowne and Starr Hotel at Goudhurst, which came from the church. Its planks are hollowed by the game of " shove ha'penny " played on it for centuries.

In 1557 xvii$^{s.}$ vi$^{d.}$ was paid for " a new paynted roode clothe." Nine years later this same "roode clothe" was sold for xx$^{d.}$—its purchaser being a certain " Maister Gladwell."

The fate of these old properties of the ancient Churches of England was made to swing with the Governmental pendulums. One ruler—as with Henry VIII.—ordered certain things to be pulled down. Mary

ordered them to be again set up, whilst Elizabeth guided these matters on as equable a plane as she could.

The learned Dr. Jessop, writing in the *19th Century* (pp. 51-2, January, 1898), states that: "The property belonging to the parishes during the centuries before the great spoliation was enormous, and was always growing. It consisted of houses and land; of flocks and herds; of precious jewels and costly vessels of silver and gold; of ornaments and church furniture; of bells and candlesticks, crosses and organs, and tapestry and banners; of vestments which were miracles of splendour in their colours and materials, and in the incomparable artistic finish of needlework . . . and service books. . . . All this immense treasure and wealth was the property of the parish."

Mr. Hammond writes:—"The Communion vessels of 1565-1576 were almost certainly those which were disposed of by the Rev. John Witherston in 1835, then Vicar. The record of this sale—except, alas, the name and address of the purchaser—has been kept among the parish documents."

It is for every parish to exercise its duty and sternly forbid these sales and vandalisms of its objects of age-long inheritance. The removals gave deep trouble to many sincere souls.

1567.—Item for the holy water stope and the lamp, iiiis. id.. Item to the carpeynter for makyng Alholowes, xiiis. Whilst the "hoke and stapyle" cost id..

This latter festival of All Saints came next in importance to that of Easter. The Church officials were elected and their accounts presented before the parishioners. In 1559 "Bred and wyn agenst ester" was provided, and from entries we read that it was Malmsey which was used for the Sacrament. The latter service was held less frequently than before; apparently now only on the great festivals.

"For reformying the chalys into a cuppe, according to the Lord Bishop's commandments, iiiis. vd. A cover for the Communion Cuppe, viiis. iiiid.."—So it goes on.

John Andrew gave xviii$^{d.}$ for an old Vestiment that pertyned to the Church; and John Attwood of "Bynnie," bought certain ornaments of the church for vi$^{s.}$. Possibly John rendered them that honour in his home which was denied to him in church.

The Bishop then in office was Dr. Edward Gheast, and his leanings were strongly on the puritan side. He ordered, writes Mr. Fielding, "a decent cup to be provided for the laity; no bell to be rung in time of service." Every non-preaching parson, vicar, or curate "was to learn the Epistle to the Corinthians that he may be examined on it." Children were not to be admitted to Communion till they be fourteen years old; and no adult unless he can say perfectly the Creed, the Lord's Prayer, and the Ten Commandments." (p. 592, *Records of Rochester*.)

Some of these ancient items, particularly the silver articles, would fetch fabulous prices to-day. Rushes were cut from the marshes to strew the church floor, on festivals, and to mitigate the cold in winter. In 1707, All Hallows possessed a genius in the person of its Parish Clerk. Possibly the parish failed to recognise this treasure, but happily—it is so granted to certain people at times—the individual himself did so, if his neighbours did not. Fate, and his Godfathers, gave him the name of Jonas Gill; and in order that his light should shine before posterity Jonas immortalised himself in this book. Apparently, the parish and all that was therein, belonged to Jonas; or he thought so. He was truly an excellent penman, and evidently regarded this accomplishment with considerable pride. It was certainly a rarity in his day. To the reader it will appear rather incredible when he learns that our old friend Jonas turned many pages of this valuable parish book into copybook exercises! But he did. Note the following:—"The first and second books of Samuel were written by Samuel the Seer, Nathan the Prophet, and Gad the Seer.—Jonas Gill his (!) book September ye 12th, 1707."

Our friend devotes fourteen lines in this book to

repeating the above words. Then he tells us the price of currants—but not the colour! Thus:

Item for tenn pounds of currents at 6d. pence per pounde, 00 05 00."

Finally, Jonas once more assumes this parish book as his own personal property for he winds up another practice in penmanship with: "Jonas Gill his (!) booke, Janve 5th, 1707. Amen."

We would elect to leave him at this latter word but for what follows—merely remarking that he repeats the warning here given so many times that he uses up the entire page by its many repetitions! viz.:

"Fly drunkenesse whose vile incontinuence takes away both thy reason and thy sense.—*Jonas Gill.*

A wise son maketh a glad father.—*Jonas Gill.*"

If our friend Jonas made no great fight himself in the former case, let us hope fate blessed him in the latter. The Rate Book dates from 1601. It is neatly arranged and systematically kept, the assessment and payments are all duly paged and totalled up. Despite the damp of former years it is in good condition and (now) beautifully bound.

In a book of this kind you get the names of all the ratepayers, the assessments at which their properties respectively stood, with other very interesting items. The items of expenditure follow on the two succeeding pages. There we learn that for viid.—7d. pence! Think of it!! the overseers purchased "a payre of shoes for Alice Wright on the fyrst day of May."—The said Alice being under the care of "Good wyfe Soals," the latter lady receiving 1s. per week for her maintenance. On the 11th of June there was also paid for Alice Wright iis. vd.. But think of the prices then and now! For this 2s. 5d. Alice was supplied with "two smocks, two aprons, two dresses, and two neckeringers!"

And a Mr. Ware also drew vd., which sum he "layed oute for an apron for Alice Wright," whilst for cloth to make the said Alice "a coat, vs. vid. was paid on the 25th March."

The parish paid, by instalments, £5 5s. to apprentice

a boy named James Joy—let us hope his apprenticeship experiences kept company with his name!—to Robert Hawk, of Stoak, on the 28th of August; Mr. Hawk received £3 on the above date; £1 on 28th February following; and the final 25s. on the 20th March; from which dates we may assume that Hawk and Joy got on fairly well together. We hope so for the little lad's sake. In their report for the year, the overseers note the above apprenticeship; and also state that they have not "any newe dwelling place erected for the poore, but every one of them is well placed and provided." They add, "There is not anyone in our pshe allowed to beg." They also state that "Not anyone have defaulted in the monthly meeting." This reads rather comforting.

We are further informed that "all the able poore in our pshe have lacked no worke this yere past, the men for husbandry, and the women for knitting and spinning."

To the above consoling thoughts the following gentlemen sign their names:

John Nicholas
Richard Bull } Churchwardens.

Edward Dan
Samuel Chapman
Raffe Davey } Overseers.

Mr. Hammond writes that the accounts of the Churchwardens above are "very carefully kept."

Alice Wright, the receiver of the "two smocks," etc., appears to have sprung from a poor stock, of the type which ever thinks it to be more blessed to receive than it is to give—particularly when the latter meant the giving of willing work.

There are regular entries of payments of £1 1s. "for the gayle (jail) and house of correction." 1606—There was a sum of 3s. 6d. "giving towards the relieving of the drowned in Somersetshire." Rather a strange entry for a Kent village. This was, no doubt, in response to an authorised brief. A Somerset soldier being in All Hallows during the war was able to clear this point up to Mr. Hammond by the date. An abnormal sea wave demolished a huge tract of land there at this period, and

drowned an immense number of people. On the churchyard wall at Bridgewater is an inscribed tablet recording this serious disaster. All Hallows also contributed 10s. 6d. towards Yalding Bridge. We may assume this to be for repairs. Yalding is an extremely picturesque old village, but its bridges—save at the canal—appear quite medieval. All Hallows possessed stocks—and these latter erections seem to have " possessed " occupants—with fair frequency.

The parish house. This is noted in other parts of these papers. There is a sketch—date of it is 1838—in the Vestry, showing its position. It stood south of the Chancel, butting on the porch. It did duty for a period as the old parish school.

Mr. Fielding (pp. 16-17, *Records of Rochester*), states that the interesting old Church books (All Hallows) date back to 1551. We assume this to be an error; unless he happened upon a page or two since lost, which latter event in the light of what is previously written does not appear at all likely. He gives a list of 58 Vicars, the earliest being William de Litchfield, 1276. Among his list are a few curious and interesting names, viz. : Richard Cishampton, 1349; John Macrelan, 1464; Robert Horsecroft, 1473; Robert Frankysh, who was Vicar 1525-1541. Touching this latter Vicar, there are disturbing incidents. Thus on " Thursday, 19 February, 1533, before the Rev. Father John Fisher, in his palace at Rochester," we have an account of a very grave character alleged against him of his immoral relations with some woman. The lady who laid this accusation against Sir Robert Frankysh was a " widow " named Christian Thomson. Now Tony Weller counselled that every caution should be observed when dealing with widows. We think the caution is needed here, for it may have been one of those vulgar rumours so easily floated against a celibate clergy. This appears the more likely as Mrs. Christian Thomson retracted her charge, although Messrs. William Wod, Stephen Raynwell, John Wod, Thomas Wod, John Somer, John Darby, and Thomas Jenkyn—all

parishioners of All Hallows—bore witness to having heard Mrs. Christian Thomson, Widow, assert that she witnessed the act. She now " did swere a pon a booke sche nevere did see this dede doon, whiche othe sche toke before the courte, holden at Halstow." These retractions the lady made amid " sore wepyng," the while, promising to " wronge " him no more.

But Sir Robert must have been a very hasty or ill-tempered man, for in addition to very strong language, he was charged with spiritual neglect to a dying person, as follows:—

" On (one) of our neybors namyd John Andrewe, lying uppon his bed sore sike abiding the mercy of God sent on of his sonnes to the Vicar to com to hym, that he migth make hym selfe even with God and the worlde. And the Vicar saide he wolde com sone. And he deferred his cumyng from iii. to vi. of the clock. Then the sike man saide to his son, a John thou has not doon my earande to the Vicar. O Goode Lorde said he, go to hym agayn and pray him to com lightly. And than the yong man met hym. And whan he com to the sike man, he saide, Mr. Vicar have ye brought the blessed Sacrament. No John saide he to-morow wilbe rath I nougth. So on the morow he came and than the man was spechles. Than the sike mans wif prayd hym for Godds sake that he wolde go fech the blessed Sacrament of anelyng (' unhousel'd ananeal'd—' Hamlet) and he saide so he wolde. This sike man layd so a lyve spechles the space of on hour, but the preste cam no more with hym till he com to fecche the corpes to the churche to be buried the nexte daye after."

The Vicar said he was with the sick man the night before he died, and heard his confession. That he was in such a condition " with vomiting that he could not receive the Body of the Lord, and the next day he went again to the sick man and carried his surplice, manual and chrism, but the sick man died."

Our Vicar, Frankysh, was further charged with calling the parish to " the feast of the transffiguracion," which fell on the Tuesday, and the " feste of Jhu the Weddinsday," but apparently he forgot all about these services! and to excuse himself crossed out certain letters to alter the meaning " and called to hym Ric Austyn the sexten and telled hym the boke lakkith a letter yt made me say wronge; thus he makyth us kepe holiday whan we shulde werke and werke whan we shoulde kepe holy Daye."

To this charge the Vicar pleaded guilty, and sub-

mitted himself to correction to the Rev. Father "Bishop Fisher." He also pleaded guilty to having bought a cow off John Dany of Bynney for "the price of ix$^{s.}$" on Goode Fridaye. His parishioners also stated that "yf he be displesid wt any of us or our wiffs he will call us knaves and horsons and he will swere by the blessid blode body bones and soull of our lorde that he will ponyshe us as knaves." He was also charged with calling their "wiffs" by names that politeness forbid expression.

For these reasons appeal was made to Bishop John Fisher "wherefor we Desire yor holyness to be so gode lorde and father unto us to se a due Reformacion a monge us for we desire no thing but that we may lyve charitably wt hym and he wt us . . . for we did ever trust uppon his Amendment but he is ever worse and worse which we praye God to Amende." To this the reader can but add Amen.

But the Vicar replied that the words complained of were but repetitions of what had been uttered against him by Stephen Raynwell, who really had "provoked the saide Vicar to wrath."

The good Bishop finally settled matters as follows:— "In the name of God, amen. We, John, by Divine permission, Bishop of Rochester, enjoin you Sir Robert Frankysh, Vicar of All Hallows in Hoo, in our Diocese taking note of certain articles referred to us that from this day in future you hold yourself between you and your parishioners modestly and bear yourself charitably and obstain from opprobious, injurious, and contumeltious words, under pain of the Greater Excommunication."

The charges of ill-temper had been proved, "the Vicar on bended knees" beseeching the Bishop to interpose and make concord between the Vicar and his parishioners. As he remained for another eight years, let us hope matters went as smoothly as they should.

For these interesting matters touching Vicar Sir Robert Frankysh and his parishioners, we are indebted to the late Mr. Leland L. Duncan, who found it in the *Acta Book*, vol. ix., folio 195, at Rochester, copied it out, and sent it to his old friend, Mr. Hammond.

John Man was Vicar in 1543. Now another John Man, who was Vicar of Strood, 1639, was ejected by the Puritans as " being a common drunkard and frequenter of ale houses and taverns," etc. He was, in addition, described as a " Swearer of bloudy oathes and useth to curse," but, above all—for here lay his crowning iniquity —for the words are deeply italicised—" he scorned the parliament," and said that " the parliament men were not gentlemen of quality, and hath expressed great malignity against the parliament."

The depth of this iniquity was enough to put John out of his living, and somebody else into it. Ale then was everyone's drink, and the " oathes " were most probably an invented accusation.

Query: Was the All Hallows Vicar of 1543 an ancestor of " Our " John? A Mr. John Man was also a Rector of Trottescliffe. He was buried there 25th August, 1635 (see pp. 107 and 241-2, *History of Strood*).

Richard Blackhead was Vicar of All Hallows, 1564-71. Change but one letter, and many of us have borne the latter appelation.

John Hongrave was Vicar for one year only, viz., 1662; whilst in 1719 to 1724 the Vicar was a gentleman who bore the extraordinary name of Affabellus (!) Batell. He must have carried a grievous baptismal burden that dragged heavily upon his chariot wheels whilst he was a boy at school.

For much of the material in these papers on All Hallows, the writer is indebted to the Rev. F. J. Hammond's *Hundred of Hoo and the Parish of All Hallows*.

Very generously, without any reservation whatever, he placed every book or paper in his possession at the service of the writer. To Mr. Hammond's painstaking labours a large part of the information in these papers is due. Moreover, it is quite safe to affirm that no other man in the Hundred of Hoo has given the time and labour to elucidate its past history that has been given to it by the late Vicar of All Hallows. It is a distinct pleasure to the writer to pay this just tribute.

Stoke Church.

STOKE.

"Generation after generation presses on busy about the concerns of its own brief tenure of life, as regardless of what has gone before as of what will come after."

—*C. Roach Smith.*

"They think their houses shall continue for ever; and that their dwelling places shall endure from one generation to another; and call the lands after their own name. . . .

"I went by, and lo, he was gone; I sought him, but his place could nowhere be found." —*Psalms, 37 and 49.*

"Not a day passes over the earth but men and women of no note do great deeds, speak great words, and suffer noble sorrows. Of these obscure heroes, philosophers, and martyrs, the greater part will never be known till that hour when many that are great shall be small and the small great."

—*Charles Reade.*

STOKE lies south of All Hallows, and is traversed by the main road leading to the Isle of Grayne. It is bounded on the west by Hoo and St. Mary's, on the south by the river Medway, and on the north by All Hallows. Its area comprises 3,070 acres. The Hundred of Hoo Railway runs through it.

There are 68 Stokes in England of one kind and another—with varying head and tail pieces of added distinctions. They are all derived from the Anglo-Saxon source, Stoc, Stoke, Stow, viz., a stockaded, defended place. A notable example, its mound and ditch still remaining, may be seen in the British Oppidum at Stockbury, near the church. In Saxon days our village of Stoke was spelt as Andscohesham. In Domesday it is written Estoches and Stoches, and in later deeds it is spelt as we know it to-day. Eadberht, King of Kent, 664-673, gave part of his lands "for the good of his soul and the remission of his sins," to the See of Rochester, in the district called "Hohg, at a place there called Andscohesham, containing by estimation ten plough lands together with all things belonging to it in fields, woods, fisheries, salt pans, etc." The last item tells us how very ancient was that primitive

method of extracting salt from the sea water. The Bishop of that date was named Ealdulph, and the gift was confirmed by the Archbishop Nothelm in Canterbury in the year 738, and by Ethelberht the then reigning Saxon King of Kent.

This estate was taken from the Bishop of Rochester by the Danes, and was afterwards purchased by Earl Godwin from two men who held it from the Bishop of Rochester and who sold it without his knowledge. All these lands were seized by William the Conqueror, and among a host of others in our locality were given by William to his half brother, Odo, the Bishop of Baieux. Odo was an avaricious man of a faithless character who certainly did not adorn his Christian position. He fell into disgrace—that is his bad character became proved and known—and his possessions were taken from him. And, later on, at a solemn county assembly, held in 1076, at Penenden Heath near Maidstone, Lanfranc, Archbishop of Canterbury, obtained these lands, and restored them, with its church, to Bishop Gundulph of Rochester. This return was confirmed by successive Archbishops.

In the survey of Domesday all the above facts are noted down. Bishop Gundulph divided the estates belonging to the See of Rochester, one part going to the monks of the Priory, and the other to St. Andrew's Church—the Cathedral. Stoke being thus allotted to the monks to the use of their refectory. Succeeding kings, archbishops, and bishops, confirmed this grant. When Bishop Gilbert de Glanville came to the See of Rochester in 1185, he found it much impoverished by the gifts of some of its best estates which Bishop Gundulph had thus made to the monks of the Priory.

Lambarde, our earliest county historian, tells us that "between Glanville and the monkes greate heates arose." Glanville, in establishing the Hospital of Newark in Strood—and other reforms which he judged to be needed —took away, for these several purposes, lands and other emoluments which formerly belonged to the revenues of the Priory. As the material comforts of the monks—

together with other responsibilities, were greatly narrowed by this loss, these " greate heates " lasted with much bitterness for many years.

After much dispute the Church of Stoke was awarded to the Bishop, the monks only retaining the manor. It so continued down to 1542, when, at the Reformation, this manor was surrendered to King Henry VIII.

It appears that as early as 1107, Henry I. granted many ancient liberties appertaining to the lands of Stoke. Notably, among others, the rights of " Free Warren." In later years these rights were disputed, but the jury gave their verdict in favour of the Priory as against the Crown, declaring that these rights had belonged to the Priory " from beyond memory." But they denied their rights to " Free Warren." But in the 23rd year of Edward I. this latter privilege was also conceded to the Priory. And no one was to enter these lands " to hunt or take anything which belonged to warren " without the permission of the Priory authorities.

In 1543, Henry VIII. settled this manor on his newly founded Dean and Chapter of Rochester. There the inheritance lay in Mr. Hasted's time. It now, most probably, lies in the hands of the Ecclesiastical Commissioners.

There was a Court Leet and a Court Baron held for this manor in 1768.

In 1720, Jacob Sawbridge, one of " The South Sea Directors," purchased the lease of this manor farm of Stoke.

This South Sea Bubble was a mad financial scheme taken up by the then government and the public. It eventually turned out to be the most colossal swindle that had ever afflicted the nation. It brought thousands and thousands of people to absolute poverty. It began its career in 1720 and came to its final crash in 1741. We see that Mr. Sawbridge bought this Stoke estate during the year this financial bubble began.

In 1768 these lands were the property of John, the Earl of Darnley.

Tudors—formerly spelt Tuedors and Theodores—is a manor in this parish lying south of Court Lodge and adjoining to the Hoo boundary. This manor was anciently held of the Bishop of Rochester. In the year 1211, it was held by Hugo de Stokes, as half a knight's fee by knight's service. His descendant, Theodore of Stokes, afterwards possessed it and " engrafted his name upon it." Theodores became shortened to Tudors, and as Tudors it has remained down to the present day.

The farm house now standing is a red brick building lying west of the road shortly after passing over the small stream which divides the parishes of Hoo and Stoke. Its front appears of the Georgian period, but older parts may be at its rear. Philpott or Philipott—it is spelt both ways—states that he had seen an ancient roll of Kentish arms wherein Tudor of Stoke bore the same coat armour as Owen Theodore. The Theodore family becoming extinct in Stoke, this manor passed to the name of Woodward, Edward Woodward possessing it at the latter end of Henry VIII. His descendant in the beginning of Queen Elizabeth's reign, conveyed it to John Wilkins, gent., of Stoke parsonage, who died in the year 1552, and was succeeded by his kinsman, George Wilkins. The latter married Elizabeth Coppinger, of All Hallows House, a mansion which then stood near the north wall of All Hallows churchyard. Hasted gives her father's name as " John " Copinger. This is not supported by the parish records of All Hallows, but Thorpe gives the same Christian name in his copy of the Wilkins' monument.

This Mr. George Wilkins died without issue, and he lies buried in Stoke Church.

His widow afterwards married Sir Roger Manwood (see pp. 93 and 122, Vol. II.), to whom Rochester and our district generally owe a big debt, for he was chiefly the helpful cause among his colleagues in recovering the lost lands of Rochester Bridge. One of the Wilkins' descendants sold this manor to the family of Bright. Edward Bright, clerk, died possessed of it in 1670, on

which this manor, by virtue of a mortgage term, passed to William Norcliffe, Esq., of the Temple, London. On his death, it became the property of his widow, and after her decease it passed to the Rev. Mr. Henry Southwell, of Wisbeach, Isle of Eley, who was its owner in 1768.

Hugo de Stokes gave the tithes of this manor to the monks of Rochester Priory, and there they remained until the dissolution of the monasteries, when it was surrendered to the hands of King Henry VIII., who the next year settled them upon his newly erected Dean and Chapter.

This portion of tithes called "Tudor's portion," was surveyed after the execution of King Charles I., in 1649, "when it was returned that the same arose out of the tenement of Tudors, and several other tenements called Bartons, in the parish of Stoke, with six fields, containing by estimation fifty-three acres; the improved value of which premises was five pounds per annum, all of which were let by the late Dean and Chapter—anno 3rd of Charles I., to Sarah Wilkins at vi$^{s.}$ viii$^{d.}$ per an."

The lessee in Mr. Hasted's time, 1768, was Baldwin Duppa Duppa, Esq., of Hollingbourne.

Malmaynes is a moated manor house lying north of the church in this parish, now commonly known by the name of Maamans Hall, which manor was given, as well as that of Stoke, by the Conqueror, to his half brother Odo, Bishop of Baieux; it was restored, as were the lands above noted, to the Bishop of Rochester at the solemn county gathering at Penenden Heath in 1076. It finds the following mention in Domesday book 1080-6, under the general title of the lands of the See of Rochester:—

"The same Ausgotus (de Rochester) holds of the bishop . . . Stoches. It was taxed at two sulings. The arable land is two carucates, and there are, in demesne . . . with seven borderers. There is one fishery of two shillings. In the time of King Edward and afterwards it was worth one hundred shillings, now one hundred and ten shillings. Auschil held it of King Edward." (A carucate means from 100 to 120 acres.)

Such were the land and fishery conditions of Stoke in 1080-6. On the disgrace of Odo these lands all came back to the Crown, after which this manor became part

of the possessions of the family of Malmaynes, a branch of which family resided here and fixed their names on it. John de Malmaines, son of Henry, died possessed of it in the year 1317. In 1347, the heirs of Thomas de Malmaynes, of Hoo, paid aid for three quarters of a knight's fee, which John de Malmaynes before held here of the King. King Edward I.—1300—knighted Sir Nicholas Malmaynes of Stoke for his bravery in the victorious expedition to Scotland. One of this family was also an ancient M.P. for Rochester.

Richard Foliot seems soon after to have held the possession of this manor. From him it passed to the family of Carew, and, Nicholas Carew, of Beddington, in Surrey, died in possession of it in 1391. His son, Nicholas de Carew, gentleman, in the 9th year of Henry V., conveyed this estate by sale to the family of Iden. Jack Cade was killed by a man of this name on the borders of Sussex. From this family it passed, in the latter end of Henry VIII.'s reign, to John Parker, whose coat of arms became quartered with those of Lord Teynham. His only daughter and heir carried it in marriage to John Roper, Esq., of Linsted, who was first knighted, and in 1616, was created Baron Teynham of this county. His son, Christopher Lord Teynham, died in 1622, and by his will devised this manor to his second son, William Roper, Esq., who, in the reign of Charles I., sold it to the family of Jones, in whose descendants it continued until the reign of George I., when it passed by sale from them to Baldwin Duppa, of Hollingbourne Hill, who died in 1737, being succeeded by his son, Baldwin Duppa. On his death in 1764, it passed to his son, Baldwin Duppa-Duppa, of Hollingbourne.

Sir John Malmeyns (the writer follows the old spellings), of this parish, in the year 1303, made his petition to Robert, the Abbot of Boxley—and to his convent, who were the appropriators of Stoke Church—that as he was situated such a distance from the parish church and was often prevented from attending divine service there, that he should be enabled to build an oratory

at Malmaynes for himself and family, and that he might be permitted to have a priest there to celebrate divine service in it. The Abbot and Convent assented, provided —as far as might be—no prejudice should accrue to the mother church (the parish Church of Stoke) to themselves, or the present or future vicars of Stoke Church. Thomas, Bishop of Rochester, confirmed this license the same year.

About the reign of Henry I., Ralph Malmaynes became a monk of Rochester Priory, and on that account he granted to the monks there his tithes of Stoches; and after his death his son Robert, who succeeded him, confirmed this grant. It was also confirmed by Theobald, Archbishop of Canterbury, by Ralph, the Prior, and the Convent of Canterbury, and by succeeding Bishops of Rochester.

At the Dissolution, 32nd of Henry VIII., this portion of tithes was surrendered to the King, who, next year, by his dotation Charter, granted it to the newly created Dean and Chapter, where the inheritance remained in 1768.

The lessee in Mr. Hasted's time was Baldwin Duppa Duppa, of Hollingbourne.

Reginald de Cobham, son of John de Cobham, owned lands in Stoke, and in the 14th year of Edward III., he was granted free warren " in all his desmesne lands in Stoke."

King Henry VIII., in 1541, granted to George Brooke, Lord Cobham, a marsh called Coleman's, alias Bridge Marsh, lying in Oysterland, alias Eastland in Stoke; and also other premises, parcel of the Priory of Christ Church (Canterbury) to hold in capite, by knight's service.

The writer finds considerable difficulty in defining " Oysterland," in Stoke. Hasted's folio map shows " Osterland " bounded by the following roads: From the Chapel corner northwards up the All Hallows road, then west to Norrod, then south down to Cuckolds Green, then east along the road back to the Chapel corner. But Hasted makes an error, unless there were two Oysterlands

in Stoke, and the names, alias " Bridge Marsh," and " Eastland," all rather point to the near neighbourhood of the old Grayne Bridge. Mr. Hasted's map is dated 1736. Also the Rochester fishermen had oyster beds on the shores of the Medway, which date back to very remote times. In Canterbury Cathedral is a very ancient picture painted on an old oak panel; it is 42 inches high and 27 inches wide. It is a portrait of Queen Ediva, the wife of Edward, the son and successor of the illustrious King Alfred. At its foot is a rhymed inscription of eight lines recording her gifts to Christ Church (Canterbury). Among the gifts of lands there named runs the following line, viz. :—" Mepham, Cleeve (Cliffe), Cooling, Osterland " (p. 7, Vol. 36, *Kent Arch.*). Though such an entry is very interesting, it does not help us to any exact location of Osterland.

In 1558, Andrewe Costen, of Oysterland, boreu in Stoke, left directions to be buried " on the east side next the palme tree there."

Another explanation has been given as to Oysterland —Osterland. The word is held to have arisen from the Saxon word " Osher "—" Easter." A risen, rising, or elevated land. To that section in Stoke from the Chapel to Norrad Cottages this theory will apply. But not to that land near to Grain Bridge. Symondson's map of 1576 (or 1592) unfortunately has no mention of Osterlande. The Romans introduced many items of culinary use and value into England, oyster cultivation being one of them. The part near Grain Bridge may possibly date its name of Oysterland back to those far-off days.

Hogarth, the great painter, and his merry-making companions visited our locality. They stayed at the Crown, Rochester, played hop-scotch under the Guildhall, visited—in passing—Frindsbury, Upnor, Hoo and Stoke—for account of the former two places see Hoo and Upnor papers.

This choice little company arrived at Stoke on Sunday afternoon (28th May, 1732) at 5 o'clock. They had left Hoo at about 4, and also, so they tell us, " an

agreeable widow landlady who had buried four husbands," and, apparently, was happy in the thought of her good fortune. " As we travelled along this charming country," they write (which is much more appreciative than Mr. Hasted's view of it), " the weather was exceedingly pleasant. . . . At five we took a view of Stoke Church, and passed through the churchyard, but saw nothing worth observation till we came to a farm house not far distant, where, on an elm tree at the door was placed a high pole, with a board that moved with the wind, painted in the form of a cock, over which was a vane weather cock, and above that a shuttle cock. This variety of cocks afforded much speculation. At North Street . . . we all agreed to quarrel, and being near a well of water full to the brim, we dealt about that ammunition for some time, till the cloaths and courage of the combatants were sufficiently cooled; and then all pleased travelled on to the town of Stock and took up our quarters at the Nag's Head. At six, while supper was getting ready, we walked out to take a view of the low countries thereabout " . . . (had some rough horseplay and returned at 7 o'clock).

They had supper, " and adjourned to the door, drank punch, and sat for our pictures drawn by Hogarth. Night coming on we drew cuts who to lye single, there being but three beds and no nightcaps. The lot fell to Tothall, and he had the satisfaction of lying alone. At ten went to bed and had much laughter at Scott and I being forced to lye together. . . . At eleven we arose again without a candle and dressed ourselves, our sheets being very damp, then went to bed again in our cloaths and slept till three. Monday at three, awaked and cursed our day! our eyes, lips and hands being tormented and swelled by the biting of gnatts. Notwithstanding this, the God of Sleep being powerful we soon forgot our miseries, and submitted ourselves to be bound fast again in his leaden chains, in which condition we remained till six; then arose, had our shoes cleaned, were shaved, and had our wigs flowered by a fisherman in his boots and

shockhair without coat or waistcoat. . . . We had milk and toast for breakfast, paid our reckoning, and set out for Sheerness at eight."

So ends—as far as Stoke is concerned—the adventures of these merry gentlemen. Why they should spell the name as Stock is not apparent, unless following the Saxon word.

Distinction in the making of weather cocks has not passed away from Stoke, but they have certainly lessened during the writer's knowledge of the village. Only—let us hope—to rise into their former originality.

Mention should be made of the "Wick," which is Anglo-Saxon for house. A homestead, therefore, has stood at the Wick from Saxon days.

Floods.

At intervals the low lying lands of the Thames and Medway became overflowed by abnormal high tides. They are the result of natural world forces, and except by strong embankments, are beyond the power of man to control. The pull of the moon, the force and direction of the winds, appear to be the governing factors.

Accounts of these floods go back as far as 1158, 1235, and again in 1309. In the Bodleian Library is a very scarce pamphlet entitled:—*Full and Particular Account of a Prodigious High Tide in the Hundred of How.*

The particular high tide noted in the above pamphlet is dated 10th February, 1735. It tells of loss of life of "men and horses at the plow," being suddenly overwhelmed and drowned. This whole pamphlet was photographed and reprinted in the *Chatham News*, 20th February, 1898. Other great tides are recorded in 1682 and 1791.

The *South-Eastern Gazette*, 21st February, 1854, gives an account of a like disastrous overflow. There was another, one Sunday night, in 1874. There was a very serious one, Monday, 29th November, 1897. Boats rowed from the river up the High Street to North Street, Strood. Messrs. Aveling's works were flooded and the fires raked out to avoid explosions. The cement factories were invaded, and the water in the canal so

heightened by it that the greatest care was needed to save the vessels lying in it from being left stranded on the wharves. The trucks in the goods department had the water rise to the axles, and the tunnel was flooded to the extent of a mile from its Strood end. Access to the Isle of Grayne was impossible for a week. A curious incident was that just beyond the Stoke siding a stack of hay was floated from the field and deposited, as though it had been built there, on the road, which it blocked entirely until it was cut away. Hundreds of sheep were drowned on the marshes, and the dykes were rendered for a long time after poisonous to the cattle. It meant immense labour to supply these poor creatures with fresh water.

At Oakham Ness Island, a man named Brown went through a very trying experience. He suffered long and terrible hours during the night. He climbed upon a post and sat there through all the long hours of this winter night. A large number of rats, driven out by the water, climbed this post and crawled over the wretched man, who, being partially paralysed, was unable to beat them off. All that he could do was to maintain his position. He was rescued in the morning in a delirious and exhausted condition.

The writer can only express the hope, that in erecting the various oil tanks and other works, that this flood peril has not been lost sight of, for granting that the like natural forces arise in conjunction, the like serious overflow as before will assuredly follow. It may be years —as with the eruptive forces of a volcano— before this may happen. One thing alone is certain, that the time will certainly arrive when these floods will come again.

Tradesman's Token.
Hennere Figgett, of Strood.
Found at Stoke (see p. 139).

HOLY WATER STOUP, SOUTH DOOR. STOKE CHURCH.

STOKE *(Continued).*

English Gothic Architecture.

"As we watch its rise and progress, we shall note that it is no exotic art . . . but a true English native art, born in the brains and faith of our English forefathers, and nourished here with a nation's wholehearted affection." —*P. H. Ditchfield.*

"Father Damien spent his life among lepers because he was a Christian. I have never heard of a man leaving comfort and living on a lepers' island just because he believed in evolution." —*Sidney Dark.*

THE Church of Stoke is dedicated to SS. Peter and Paul. It is structurally very ancient in the material parts of the fabric, and contains parts of Norman and Early English work. It consists of chancel, nave, and north and south aisles; the square-built, though stunted tower at its west end being of sturdy construction. It paid the annual chrism fee to Rochester of nine denarii in 1080; how long before that date a church stood at this spot is not known. The gift of its lands in Saxon days as previously noted—date back to 670. The church stands on the uplands, and did it possess its ancient tapering shingled spire, with as lofty a reach as does that of Hoo St. Werburgh, it would present a very graceful outline indeed to all who pass it; be it by the road which adjoins its churchyard or from the distant river Medway, which stands a good mile away from it.

It was anciently an appendage to the Manor of Great Hoo. Henry I., 1100-35, gave his tithe of Stoke to the Church of St. Andrew's, Rochester. Bishop Gundulph, who came to the See in 1077, was a man of remarkable endowments in many ways. He was the reputed architect of the wonderful old keep of Rochester Castle, which rears its square walls so nobly up, even to the present day. He also founded the Abbey of West Malling, the earlier part being built by him. He also is reputed to have

designed the white tower of London, also St. Leonard's tower at West Malling. He did more, for it was Gundulph who founded St. Bartholomew's Hospital at Rochester in the next year of his coming to this See. These hospitals were established largely for lepers, a disease which the Crusaders brought into England. It has the reputation, which the writer has not yet seen authentically disputed, of being not only the oldest hospital in the British Isles, but the oldest Christian hospital in the world. This is a distinction which should be a proud thought to every citizen of Rochester. Gundulph was apparently of a benevolent and devotional character. He founded the Convent of Rochester, endowing it with more than a generous share of the income of his See. As years passed on, this generosity of Bishop Gundulph brought impoverishment upon his successors. By this endowment of his, Stoke Manor passed to the Prior and Convent of Rochester; with it also the church passed, being an appendage to that Manor.

In 1185, Gilbert de Glanville became Bishop of Rochester, and, finding the See greatly impoverished by the too generous portion that Gundulph had given to the Priory, he instituted action, as before noted, for some return of these properties. He secured the patronage, etc., of the Church of Stoke, but the monks kept the larger tithes of the Manor. In 1238, Richard de Wendover became bishop, and he—with the consent of his Chapter—gave the appropriation of Stoke Church to the Abbot and Convent of Boxley—"for ever."

"For ever," "For ever more," "As long as the world endureth." The consistent reader of these papers will find the above words applied by the ancient dead to many religious and charitable bequests. But the world rolls on, establishing no fact so firmly as it does that of mutability and change in all things human. Not one named local representative lives of the old families which formerly owned these old Manors. Boxley Abbey, its Abbot and its Monks, have ceased to be; and only a few

stunted ruins mark its former beautiful situation at the foot of the chalk hills on east side of Blue Bell Hill range. Of course, the manorial tithes (or rectorial) were reserved by the Rochester Monks, and they so continued until the suppression of the monasteries. Thus the " for ever " bequest to Boxley terminated in 1541. As Bishop Richard de Wendover's endowment for Boxley lasted for 303 years, we may regard it as a fairly long span. But in 1541 all these monastic possessions were handed to the King, who, within a year or so, re-endowed the various Sees with a large part of these old possessions. Others were bestowed upon Court favourites and various private persons. The tithes arising from Malmaynes and from Tudors never went back to Boxley, but at the dissolution they passed with the others into the hands of the King, who soon after granted this Rectory and the advowson of the Church to William Goodwyn, to hold in capite—that is direct from the Crown—by knight's service; and he in 1545 alienated it—with the King's license—to John Parke, whose only daughter, Elizabeth, carried it in marriage to John Roper, Esq., of Linsted, who, in 1616, was created Baron Teynham. In the 9th year of Queen Elizabeth, he, Parke, had alienated it by sale to John Wilkins, gent., concerning which latter family the monumental inscriptions to follow will convey their own messages. J. Wilkins levied a manorial fine on these properties at Easter, 1575. He died two years later, and was succeeded by his son George, who, early in the reign of Charles I., sold these possessions to the family of Bright, by whom they were afterwards sold to Baldwin Duppa Duppa, of Hollingbourne Hill, who also possessed Malmaynes. The above, in addition, was also the owner of the parsonage and advowson of the Church of Stoke. The Rectory paid, under these long distant days, a fee farm to the Church of ten shillings and eight pence per annum. The patronage of this church lay in the possession—within memory—of the estates of the Foord family of Rochester. Quite recently the executors of the above offered the rectorial tithes of Grain for sale. The whole of this large family wealth was munificently bequeathed

to Rochester—his native City—by the late Mr. Thomas Hellyar Foord. The almshouses newly erected on Priestfields will for ages remain a monumental and benevolent possession of the old City. Two names, viz., Richard Watts and Thomas Hellyard Foord for centuries hereafter, will be held in grateful memory as the two greatest benefactors to the poor and unfortunate of this City. From a personal inspection of these almshouses, the writer found them to be the most beautiful, complete, and enduring of any he has ever had the pleasure to inspect. The paintings in the hall will, in their historic conception, artistic merit and beauty, gratify generations that are yet unborn.

After the dissolution of the monasteries, Stoke was a discharged living in the King's books of the clear yearly certified value of thirty pounds, the yearly tenths being 17s. 2d.

In 1650, after the execution of Charles I., it was re-valued at £40. Mr. Thomas Miller being its then incumbent.

Nicholas de Carew, senior, Lord of the Manor of Malmaynes, in 1388 founded a chauntry for the priests in this church, and he then by deed endowed it with one tenement, and one acre of land in this parish, for their habitation and maintenance, with an annual rent of twenty marcs out of his manor, called "Malemeynes Mannere," which was confirmed by successive authorities. William de Bottlesham, the then bishop, with the consent of his Convent, making the rules and orders for the presentation and admission, also for the good order and celebration of divine rites in it. To these documents the Bishop, the Prior, and Convent of Rochester, together with Nicholas de Carreu, and John the Maister, and John Buset, the Chauntry Priests, all severally set their seals. Four sacks of wheat were reserved from the Rectorial tithes by Bishop Gundulph to be "due to the lessees of St. Bartholomew's Hospital, Rochester."

Though the Church is stated to be dedicated to St. Peter and St. Paul, it appears to have been, originally, dedicated only to St. Peter. The addition of St. Paul

has taken place in many parishes. All the ancient bequests, save one, in which the name of the patronal Saint is given, it will be noted specify " St. Petyr " only.

As before noted the Church of Stoke is really a spacious structure with nave, chancel, and two aisles, and is indeed of truly interesting character. What has been already noted gives it a good title to historic interest. Parts are computed to date from about 1175, and its foundational work may hold fragments much older than that.

The pillars of the south arcade are Norman, octagonal, and carry the massive quality so usual in Norman work. They are capped by fluted capitals, which show the usual debasement of the Norman work of that period. The pillars on the North side are rounded, but in size and strength bear good company to those on the South.

The font is of the circular " tub-form," and very probably the work of the same hand as that of All Hallows. These are claimed to be Norman; others, however, maintain that they are Saxon, and their primitive simplicity of form has its force in the Saxon idea. It seems, to the writer, extremely likely that our Saxon forefathers cut their first fonts from the trunks of trees. The beams, plates, and king posts all appear to be of the original timber work and show very promising evidence for long and enduring service yet to come.

In the south aisle is a piscina with the figures of a fox, and a lion's head; these are carved at the base of the top moulding, one east and one west. The niche has a finely-worked foliated canopy. The south aisle is thought to have been the chantry of Malmaynes. It had a vault of this family beneath its floor, and during the alterations—and the writer visited it a number of times during these works—the roof was off and water penetrated and filled this vault. It caused a settlement which has given a list to the last arch. There is a stained glass window over the Font dedicated to " the memory of those baptised here." For modern work it is unusually good. On the south side of the west wall is a tablet " to the

memory of Sarah, late wife of Samuel Clay Harvey, who died 11th November, 1774, aged 46." Also to two of her children. Samuel Clay Harvey died aged 77, December 7th, 1794. For fuller mention of this family see Cooling paper, Vol. II.

The north door is of ancient work. Oak frame with planking of the same material. The west door is of fine proportions, but modern. The date of the tower is noted in the list of bequests. It is, unfortunately, debased by red brick patching, both below and above. As already stated, there is no spire to lend its beauty to what is really a fine and most interesting old structure, and its squat and stunted covering is a disfigurement one is sorry to see endure for so long a period. The main west window is semi-modern, the upper windows are of the 15th and 16th century period. In the Chancel are three brasses, for which see Monuments. The side windows are of plain glass. The east window is of lancet-headed lights, and, though its stained glass is modern, it is, happily, of good quality, in colour, drawing, and expression. There appears to be a better feeling in its execution than in many other examples of its date. It was erected to the memory of the Goord family. Under the north wall of the Chancel is a finely ornamented stone coffin lid. When one compares the work on this ancient stone lid with the crude work one finds on the tombstones at the end of the 17th and early 18th century, one can raise his hat in respectful tribute to the ancient craftsman. This coffin lid lies in the chancel floor. There is a stained glass window in the north wall of the chancel in memory of Harriett Willoughby, who died December 20th, 1907. Opposite, in situ, is a stout old corbel which most probably supported the north end of the rood loft. The north porch is modern. So also is the well-made lych gate at the entrance of the churchyard.

In the north chancel arch wall is an old window, apparently of the decorated period? Outside the south chancel wall are the facing stones of a priest's door, which has been built in. There is also a holy water stoup, of ancient work, on the east side of the south doorway,

shown in Captain Hewitt's sketch. The door itself is modern. In the churchyard, on the north side, is the tomb of the late Vicar, Thomas John Cleave Warne, M.A., who died, to the deep regret of his many friends and of his people, August 16th, 1909. He is depicted in Mr. Frank Stone's beautiful drawing standing at the lych gate. There are three bells, one modern, the others 16th and 17th century. The registers date from 1666, but the Society of Antiquaries possess some of the older registers of this parish. The communion plate consists of a silver chalice dated 1745, the gift of M. H. C. Hall, 1893. There is also a pewter flagon and a large pewter chalice.

The church has always been in the Diocese of Rochester, and was in its Deanery also until 1909, when it was placed in the new Deanery of Cliffe.

Mr. Fielding gives a list of 50 Vicars, the first being Adam de Hakele, 1244, and the last T. J. Cleave Warne. The present incumbent is A. E. Ottaway.

The list of Stoke Chantry Priests begins with John Bussett, 1390. Its last was Christopher Wen, 1531.

The church was rebuilt in the second half of the 13th century. The beautiful mouldings of the north door are of this period.

Bequests to Stoke.

I will VI. acres of land lying over the parrishe of Hoo be sold and the money ther of comyng to helpe to ye payment of xx$^{l.}$ (£20) to be payd for a vestement, a chalise, and a cope to be boght to the use and be hove of the seyd church of Stoke for evermore. Adam Sander, 1483.

For the sustentation of the church yard walls xl$^{d.}$ (3s. 4d.). John Stott, 1488.

To be bereyd in the churchyard of Stoke nexte the porche. I bequeth a quarter of whete and a quarter of malt to make wt an ale and so make a Stoke for the sayde church to keyne (2 cows) and xx$^{s.}$ of money. Kateryn Tutor (Tudor or Theodore), 1491.

To the reparacion of Stoke Church, vi$^{s.}$ viii$^{d.}$ John Harry, of West Mallyng, 1501.

To be beried in the hie chauncell there. Sir Richard Walsh, Vicar (Vicar, 1492-1505).

To be buried in the bodie of the church of Saynt Petyr and Paul of Stoke. To the chauntery aulter of Stoke all thapparel that belongeth to the chapell of Malmayns, excepte the hangyngs in the said chapell. To the Church of Stoke a bason and a ewer of pewter for the fonte. I will my executor schal buy a stone and leye it over me and my wife wt a pictor of a man and a woman and the pictor of a little man childe holdyng hur by the beades. Thomas Iden, 1511.

[There is pathos in the "pictor of a man childe" holdyng to his mother. Possibly to commemorate a little son lost by death.]

II. kyen to the Church of Stoke to kepe a dirige IIII. tymes in the yere in ye ymbre (ember) weks. John Cunnyng, 1517.

To the mayntening of the brotherhood and to the ligth or other wise callid a yenale in the parrisch of Stoke on cople of oxen and xl. schepe. Petyr Pasche, of Hoo, 1513.

To be buried in the churchyard of Saynt Petur in Stoke at the Crosse. William Bekerdike, 1524.

To be buried in the chaunsell as ye enter in. Syr Richard Hill, Vicar, 1540.

Note: Richard Hylls was Vicar from 1533 to 1541. The date above is that of his will.

To mending of the north dore of Stoke Church vi$^{s.}$ viii$^{d.}$. John Wilkyn, 1546.

To be buried in the churchyard on the east side next unto the palm tree there. Andrew Costen, of Oysterland, 1558.

To be buried in the North Porch of the Church. To the sustentacion of the Chapel of the Blessed Virgin Mary at Stoke, xiii$^{s.}$ iiii$^{d.}$. For the sustentation and repair of the tower of Stoke Church xx$^{s.}$ Richard Tuder, 1480.

I will one cow to the making of the steeple of Stoke Church. John Peche, 1506.

To the reparacion of the stepull of Stoke xiii$^{s.}$ iiii$^{d.}$.

My tenement in Stoke to be sold and the money to the reparacion of the steple of Stoke. Adam London of Greane, 1507.

To the makeyng of the stepill of Stoke Church whan it is half made x^{s}. Richard Ware, yoman of Boroughtham (Burham).

To the edifying of the tower of Stoke Church iii.-iiii^{d}. Sir James Barne, Vicar, All Hallows, 1512.

To the steeple in Stoke vi.-viii^{d}.. John Bote, 1517.

To the steeple of Stoke xx^{s}. Sir Steven Sheraton, Vicar, All Hallows, 1518.

To the bilding of the stepill a kowe. Thomas Stephen, Senr., 1522.

To be buried in the churchyarde of Saynte Petyr in Stoke at the Chauncell ynde wher my wif do lye. To the stepill of Stoke vi^{s}. viii^{d}.. In defaulte of heirs also my executors to gyf to the byldyng of Stoke Stepill xl^{s}.. For a cope to Saynte Petyr Churche of Stoke xiii^{s}. iiii^{d}. To London Brigge xii^{d}. or elles a tree to make it wt at ye sight of my executors. John a Furde, 1524.

To the buyldng of Stoke Steple viii^{d}.. John Shorte, 1526.

Towards the buylding of the Steple of the parish church of Stoke in the Hundred (of Hoo) aforesaid xli. in money. Towardes ye marriage of poor maydons boorn wt in the Hundred of Hoo iiii^{d}.. Giles Palmer, Saynt Maries, Hoo, 1532.

To the buylding of Stoke Steple yf the parish intend to build it vp wt lyme and sande xxti noblez, or elles to be doon in other goode dedes. John Mott of Hoo, 1534.

To the Steple of Stoke one quarter of Barley. William Browley, 1541.

The several reservations made as to the tower and steeple of Stoke Church rather make it appear that there was delay and doubt about this matter. What became of the money? The steeple is not there, which, apparently, is all that the present generation can know with certainty. The tower appears to have been built or re-built from 1470 to 1550. As to the steeple, that

appears to have been left to future generations; for Mr. Leland L. Duncan writes that "the condition of the tower at the present day shows that it was never completed." The presumption is that the available funds were spent on the fabric of the tower.

In 1488 John Heny Rolf left iiiid. to the repair of St. Mary's Chapel.

In 1498 John Andrew gave I. Moder Shepe for the same purpose. This chapel, which has now disappeared, was in the churchyard. There are other entries concerning it in *St. Paul's E.S. Proceedings* (Vol. 3, p. 290).

Note: Many Stoke people left small bequests, such as a penny or a chicken to Christ Church, Canterbury. Thomas Wylkyn, of Stoke, did so in 1517.

For the above bequests the writer is indebted to Mr. Leland L. Duncan's Testamenta.

Thorpe's Registrum, pp. 743-4, Monuments, Stoke Church.

In the chancel on a brass plate:—Here under this stone lyeth buried the body of John Wilkins, gentleman, borne in this parish of Stoke, and married to Elizabeth, one of the daughters of Mr. John Copinger, of All Hallows, in the County of Kent, Esqre., which John Wilkins, deceased without any issue of his boddy on the 21st day of February, in the year of our Lord God a thousand five hundred three score and fifteen.

On this stone were four coats of arms (particulars of which are given by Mr. Thorpe).

On a brass plate is the effigy of a priest, with this inscription *(Latin)*: Here lies Master William Cardiff, Batchellor of Theology, Vicar of Stoke, died 17 November, MCCCCXV. On whose soul God have mercy. Amen.

On another brass is the following inscription: Here resteth the body of Frances Grimestone, daughter of Raphe Copinger, Esqr., and wife to Henry Grimestone, Esqr., who departed this life the 23rd August, Anno domini 1608.

Note: For the family of Grimstone and Copinger, see All Hallows paper, and particularly the appendix.

Altar Lights.

To SS. Peter & Paul:—William Brown, Vicar, 1445; Thos. Iden, Esqr., 1511; Adam Sander, 1483; John a Furde and others, 1524.

Our Lady at the High Altar:—John Cryp, 1501.

To Our Lady on the South Side:—Thos. Iden (to maynten the said lighte for ever—a cow), 1511; John a Furde, 1524, to fynde a lampe light before our ladye in the south side of the church of Saynte Petur of Stoke.

Our Lady on North Side:—John Bote iii$^{d.}$, 1517.

Our Lady in our Lady's Chapel:—To repair the chapel of the blessed Mary of Stoke iiii., ones of Matrices, Thos. Tuder, 1452. V. tapers of Wex of a lb. to burne be fore our ladye in the chapell of Our Lady there on Tyme of dyvyne s'uys at tymes ther a costomyd, Adam Sander, 1483. Before the whighte ymaage of the Blessed Mary II. Agnes Hammond, 1473.

St. Anthony:—Agnes Hammond, 1473.

St. Peter:—Thos. Iden, 1511.

SS. Peter & Paul:—Thos. Tuder, 1452.

St. Katherine:—Kateryn Tutor, 1491.

All Hallows:—Jn. Cryp, 1501.

St. Christopher:—Agnes Hammond, 1473.

St. John:—Agnes Hammond, John Bote, 1517; Thos. Tuder, 1451.

Herse:—John Hammonde, 1485.

Sepulchre Light:—Robt. a Barton, 1474; Thos. Iden, and many others.

Rood:—Thos. Tuder, 1451; John a Furde, 1524.

Chapel of Our Lady:—Wm. Ropland, 1447; Robert a Barton, 1474; John Hamonde, 1485; Kateryn Tutors, 1491.

GRAIN CHURCH.

GRAIN.

"Are you mad? . . . to risk the saving of a drowning man? Wot ye not if ye bring him to life again, he will be sure to do ye some capital injury? Come, Master Mordaunt, bear a hand to what's mair to the purpose. Help me to get ane or twa o' these kists ashore before anybody else comes, and we shall share, like good Christians, what God sends us and be thankful." —*"The Pirate": Sir Walter Scott.*

"The aggregate results of countless wills, each of which, thinking merely of its own end, and perhaps fully gaining it, is at the same time enlisted by Providence in the Service of the World." —*James Martineau.*

THE Isle of Grayne is the farthest northern part of Kent, and is the point where the Thames and Medway join. Facing its eastern shore lies the Nore Light, and, beyond that, the great waters. The name has gone through many variations of spelling and of disputed meanings as to name derivation. Dr. Harris (1719) writes it as "Greane, Green, Greyan," adding, "for all these ways 'tis written." Hasted and other writers put it as, "Grean, Gryen, Gren, Grayne, Graine," down to its present form, Grain.

No village in the writer's early sojourn in Kent bore so very evil a reputation for the old scourge of ague as did the Isle of Grain.

It seems like the lifting off of a great burden, simply inconceivable to the present generation, to learn how this grievous affliction has departed. The best ascertained evidence of the cause of its cessation the writer has found is contained in the St. Mary's paper. The area of the parish is given as 3,074 acres of land, and 103 acres of water, and the population—but this has been very variable—as 570 persons.

The Isle of Grain—and at the time noted it was an island quite cut off from the main land by Yantlet Creek—was visited by a writer named Johnson on July 13th, 1629. Here is his account of Grain, and what he thought of it:—

"Having left our small boat, we walked five or six miles, seeing nothing which could afford us any pleasure; upon the walls we were tormented, for it was in the middle of the day, on account of the heat, with an intollerable thirst, Tantalus like, in the midst of waters (for they were salt); nor were we less oppressed with hunger in this barbarous country, where there was not a village near, nor the smoke of a chimney in sight, nor the barking of a dog within hearing, those usual signs of inhabitants, to raise our languid minds to any kind of hope."

The above is rather dismal reading. Mr. Hasted, of course, never was able to find attraction or natural beauty in all this district. He describes Grain Parish as being in shape "nearly an oblong square; it lies very flat and low; the greatest part of it consists of pasture and marshes, the vast tracts of the latter, in the neighbourhood of it, and the badness of the water, makes it as unwholesome as it is unpleasant; so that the inhabitants mostly consist of a few lookers, or bailiffs, and of those who work at the salt works, and such like who have not wherewithal to seek a residence elsewhere."

Nothing particularly cheerful about that. But there is a very happy change in many ways, and one would have to go a long way in Grain to find an inhabitant who would admit the justice of these dreary conceptions.

Let it, however, be remembered that these descriptions were written when the roads were indeed wretchedly bad, the plague of flies nearly akin to that which so grievously afflicted old Egypt, and the ague resting its malevolent disease upon almost every one who then lived there.

The writer has paid many visits to Grain, and from the first hour of such acquaintance, was never inclined to gaze upon it with any such dismal vision. Rather the reverse.

On its eastern shore are some very beautiful stretches of sandy beach, golden in colour, pleasant to the eye, soft to the feet and yet firm for walking. And the look-out on a clear star-light night is charming and fairy-like. On the north lies the brilliant stretch of lights from Westcliff and Southend, which, with the ships passing and anchored, bend round to Sheerness on the east and form —though broken in parts—an arc of glittering brilliance.

These effects were wonderfully vivid when the Royal Navy was there on review.

On the 28th and 29th of May, 1732, Hogarth and his four friends visited Rochester, and went on to the Hundred of Hoo. On leaving Hoo for Stoke they write of it as being a very " charming country," through which they evidently travelled with much enjoyment. And the bad roads, ague, and the flies were not quite absent in 1732. At Stoke, they stayed at the Nag's Head, and rose early with swollen eyes, lips and hands, caused, as they state, " by the biting of gnats." They crossed from Grain to Queenborough by boat, climbing on board on the flat of their stomachs by planks!

Lambarde makes no note of this district save in the name derivation of Yenlade, which he argues " betokeneth an indrought or inlet of water into the lande; out of and beside the main course of the sea."

Philpott defines Grayne as " *Grainey Isle*, from corn and greyn so called."

The marshes stretching away westward are, in parts dreary; but they afford a nesting place for much diversified wild bird life. There is a very wonderful feature in this relation which, though common knowledge to the fisherfolk, is far from being so to the general public. There are, during parts of the year, lengthy periods when the tides do not reach their normal height. It is during those lower tide intervals that the sea birds lay their eggs and hatch their young. This marvellous provision of Nature and instinct is known to the fisherfolk as " bird tides," were it not so followed the young sea birds would be drowned.

The road from Stoke to Grayne—the only land approach to the island—crossed the Yantlet Creek at what is now known as Grayne Bridge. There is no historical data as to what type of bridge this was. It ought perhaps to be noted that wharves, etc., were also anciently termed bridges. There was formerly a wide, navigable channel from the Thames to the Medway, not unlike the Swayle in character, which thus constituted Grayne as island.

This channel was anciently known as the Yenlade. The origin of this name is much disputed, with the consequent wide conflict of views regarding it; from the Genlade of Bede (a.d. 692) to the Yenlade of Lambarde (1576) it has passed through its variations down to that of Yantlet of to-day.

That the bridge which spanned this wide creek was ancient, there is small doubt, as in the course of excavation, foundations have been found which suggest Saxon work (see reference to Grayne Church). It would be difficult to imagine so wide a space covered by one span. It may have had one of those high centre arched bridges under which vessels could pass by stepping their masts, such as that at Aylesford. It should also be remembered that vessels of that early period were small. There are to-day barges of greater tonnage than the vessel in which Columbus discovered America. In course of time this bridge decayed, and the bed was filled in by a road to the mainland. This affected certain rights, as it stopped the navigation—always a contentious thing. The Corporation of London, whose jurisdiction in various ways extended to the north mouth of Yantlet Creek on the Thames, and whose *fishing rights* extend on the north side of the Medway up to the London Stone at Upnor, found it necessary to intervene. From the Roman occupation onwards oysters appear to have been cultivated in this near neighbourhood. This fact also added to the complications. One party closed the channel and another broke it down. Some 100 yards east of the pier at Upnor are erected two stones. The oldest carries the date of 1206, and, as above noted, the City of London claims some fishing jurisdiction over the Medway up to this spot.

In September, 1823, the Lord Mayor of London and the Council had this roadway at Grain Bridge cut away and the channel of Yantlet re-opened. The channel was cut and the waters flowed through within 24 hours. This led to a law suit. Grayne parish land-holders entered an action against the officials of the London Cor-

poration. The case lasted three days, being tried at Guildford, before Baron Graham, on the 26th, 27th, and 28th August, 1824 (the days of Strood Fair)! Grayne won. The City of London appealed against the verdict: again Grayne won its case on appeal, the judges of the High Court being of the opinion that the verdict " ought not to be disturbed."

From that day onwards all that remains of the old bridge is its name; and the two rivers ceased to have their former connection. The railway now makes the block complete.

Mr. Hammond, late Vicar of All Hallows, made a full copy of these proceedings, and to him the writer stands indebted for full access. They are also dealt with in *History of Grain*, by C. B. Burnett, R.E., 1906.

Mr. Hasted states that the water which divides the Hundred of Hoo from Grain, is called the " Stray," giving " Yenlade " and " Colemouth " as the names of its north and south outlets respectively; an old map names it the Dray.

The Manor of Graine was anciently part of the possessions of the Archbishop of Canterbury. It so remained until the dissolution in the 37th year of Henry VIII., when Cranmer conveyed it " together with right to the wreck of the sea " to the King.

His son, Edward VI., in the fifth year of his reign, " granted this manor of Graine to his well-beloved and faithful councellor, Sir George Broke, Lord Cobham . . . to hold in capite, by knight's service." It descended to his grandson, Henry, who was convicted of high treason in the first year of James I., and the estate forfeited to the Crown (see Cooling, Vol. II.), which was confirmed by an Act of Parliament two years later. It remained in the Crown until the execution of Charles I., when it appears to have been passed over to the Manor of Gillingham, in which it has stood up to the present time; for the Hundred of Hoo does not claim over Grayne.

When Hasted wrote this manor was the property of Multon Lambarde, Esq., of Sevenoaks, a lineal descendant of Kent's earliest historian. It may be

mentioned that Lambarde's monument—a very beautiful one—was, on the demolition of East Greenwich Church, removed from thence to Sevenoaks Church, where it still remains.

Rose Court is another manor in Graine, which, as early as Edward III., was the property of the Lord Cobham, of Cobham, Sir John de Cobham dying possessed of it in that reign. He it was who joined with Sir Robert Knolles to build the bridge of Rochester. And to Lord Cobham the bridge endowments—which for centuries have been a great blessing to Rochester and the neighbourhood—are practically entirely due. Among the lands thus given to the Bridge Trust was this Manor of Rose Court, Graine, and that of Tilbury in Essex.

It has been noted on past occasions that the living are the guests of the dead. Lord John Cobham died on the 10th January, 1408. The writer was engaged to show parties over Cooling Castle and Church, and to explain their respective history, at the fête recently held there on behalf of St. Bartholomew's Hospital Extension Fund, and the repair of Cooling Church. He put the following questions:—

"Had any of them crossed Rochester Bridge-"—"Yes."

"Did they know who paid for its rebuilding a few years back?"—"No."

"Maidstone Bridge was now being greatly widened on its upstream side—an expensive job. Did they know who was paying a large part of its costs?"—"No."

"Strood, in its low-lying parts, was, in years gone by, greatly afflicted by being flooded at high tides. It gave much distress and caused a lot of illness and suffering. Did they know who it was that paid to have Strood embanked and saved from these afflictions?"—"No."

There was a turnpike gate at Strood which levied tolls on all vehicles passing through it. It was erected to pay for the costs of making up Star Hill and the New Road, Rochester. Did they know who paid off this debt and freed the road?"—"No."

Well, it was the man who built Cooling Castle, Lord John Cobham, very probably the greatest public benefactor in the whole county of Kent. He also built and endowed the old College at Cobham, restored its decayed Church, and, most probably, that of Cooling Church also.

This Manor of Rose Court, Grain, was but a small part of the endowments which he gave to Rochester Bridge. The land upon which the Ship and Turtle stands in Leadenhall Street, London, was another. It has been sold within recent years. The ground rent for that holding alone was £1,700 a year. Another part of Lord John Cobham's gift.

Rochester can well copy that line from Dickens' *Haunted Man*, and cry, " Lord keep his memory green."

" There is," writes Hasted, " a good estate in that part of this island next the river Medway, which consists of several farms, lands, and salt works, the principal of which is called from its situation, Wall End Farm." From the earliest times of which there is record, this estate was held by the same owners as Malmaynes in Stoke. In the reign of Edward III., 1327-77, it was held by the family of Malmains, from whom it passed to Foliot, and then to Carew, of Beddington, in Surrey; from them to the family of Iden, in the reign of Henry V. It remained in the latter family until about 1540, when it passed to John Parke, whose only daughter carried it in marriage to John Roper, Esq., of Linsted, in this county. In the 14th year of James I. he was created Baron Teynham. This peerage still exists in the name of Roper-Curzon. He was succeeded by his son Christopher Lord Teynham, who increased his estate here by the grant of other lands, which formerly belonged to the Nunnery of Minster in Sheppey. It passed through various descents, male and female, until in 1765 it was, by a special Act of Parliament, sold to pay off encumbrances on the general estate of the family, when it was purchased by the Rev. Fr. H. Foote, whose eldest son, succeeding, sold it to Mr. Thomas Lovett. In female descent in this family, it passed to the name of Davenport, in which name it yet stood in Hasted's time.

Upon these lands the greatest developments in Grain have been made. Oil tanks, aeroplane sheds, and now the Medway Oil Refining Co's. works, stand in or near this estate.

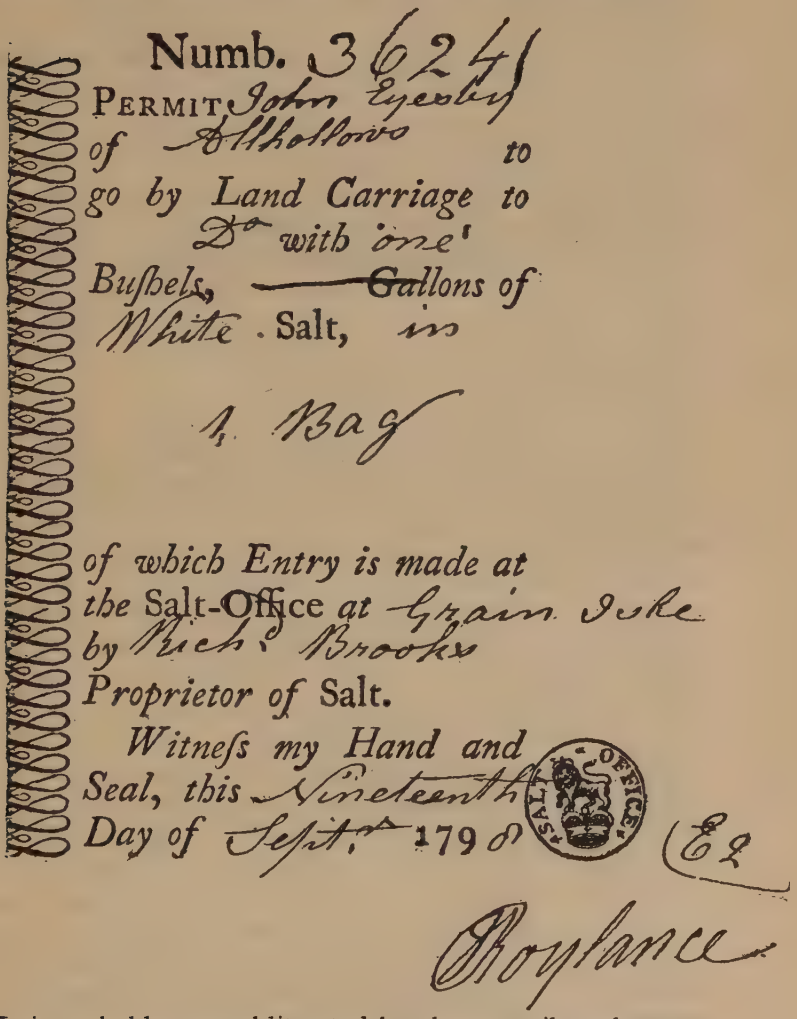
At the solemn assembly at Penenden Heath, 1076, Lanfrance, the Archbishop, recovered from Ralph de Curva Spina, or Crookthorne, arrears of rent and the restoration of lands in Grain which Master Crookthorne had managed to have wrongfully taken. Several gifts of marshes were also made to this Priory, and " Henry 1st confirmed its right to a fishery in Grean, afterwards called the Niwewere. All persons were forbidden " from fishing in the Thames before the fishery of the Monks of Niewere, under pains of forfeiture." Five photographs of this old deed, taken from the originals in the British Museum, lie before me as I write. They belong to Mr. Geo. Levitt, of Grain.

Archbishop Baldwin, in the year 1189, began a series of extensive buildings on land in the Manor of Lambeth (London), which Manor of Lambeth belonged to the See of Rochester. Lambeth Palace stands on a portion of this Manor. An exchange was made between the Monks of St. Andrew's, Rochester, and the Archbishop, who granted to the Rochester Priory " one bercary or shepecote in the Isle of Gren, with all its appurtenances in marsh, lands, wreck, and all other matters."

What a curious illustration on human nature may be seen in documents thus worded? Here we have the King and the most highly-placed leader of the National Christian faith selling—as a moral as well as a material right—the plundering of poor creatures who had the misfortune to suffer shipwreck on the coasts which belong to them. The careful reader will note in the case of all such old deeds referring to coastal lands the same question of wreckage is noted as a property of value. The philosophy of Sir Walter Scott's Pedlar, whose words form part of our motto quotation, is an apt illustration of old-world opinion on this matter.

In ancient days, before the discovery of saline springs, salt mines, etc.—such as those of Droitwich—

salt was obtained from the sea water. Grain possessed several of these salt pans. One of these "pans"—which were excavated from the soil—was at Wall End.



Numb. 3624

PERMIT John Eyesley
of Hillhouse to
go by Land Carriage to
Do with one
Bushels, ~~Gallons~~ of
White Salt, in

1 Bag

of which Entry is made at
the Salt-Office at Grain Isle
by Rich.d Brooks
Proprietor of Salt.

Witness my Hand and
Seal, this Nineteenth
Day of Sept.r 1798

SALT OFFICE

Boyfance

It is probably now obliterated by the new oil works, etc. Another was near Yantlet mouth, on the Thames side. The sea water was let in, allowed to evaporate, and the salt was collected and, presumably, cleansed and marketed.

Some of these "pans" can yet be traced by the depressions of the soil.

In the year 1293, the then Prior of St. Andrew's, Rochester, claimed to have wreck of the sea on the above land, claiming they had held this liberty without interruption: and the jury allowed the claim. All of the lands comprised in this grant of Archbishop Baldwin—and its wreckage—remained in the possession of the Monks of St. Andrew's, Rochester, until the dissolution, 32nd of Henry VIII., when they were surrendered to the King, who, in the same year, together with other lands in Grain belonging to the Priory of Leeds, settled them upon the newly-founded Dean and Chapter of Rochester Cathedral, where the inheritance continues, though it has now passed to the Ecclesiastical Commissioners.

Every parish had its own Poor House. That of Grain was a rather long one-storey building with a thatched roof. When the union of parishes took place in 1832, these properties were sold. That of Grain became turned into cottages. Up to the time of the dissolution, the Monasteries and Clergy were the Poor Law and relieving officers; they provided shelters, semi-hospital in character, and food for the destitute and the unfortunate. When these were dissolved, and their property taken away, a state of chaos attended by intense suffering fell upon the very poor. It was also greatly added to by the nuns and other religious persons being turned penniless into the streets thus swelling the tide of the sufferers. This led to the establishment of the first Poor Law ever passed in England. It was begun in the time of Elizabeth, and its many amendments and new acts would fill a greater mass of printing than any one volume the reader has ever seen. Each of these acts was to bring about the millenium, yet somehow, like chasing a rainbow, we never appear to catch it!

"The history of Poor Laws," writes T. W. Fowle (*The Poor Laws*, p. 16) . . . is one long melancholy record of repeated failures to deal with evils that recur with monotonous persistency, or break out in new forms

or evade the best meant schemes for putting them down." Now Poplar thinks she has solved this age-long problem by making the lot of the idle superior to that of the thrifty and the industrious. No greater fallacy or, historically, more dangerously mischievous, can be imagined.

Of course, Grain has felt the afflictions caused by abnormal high tides. These are noted in the Stoke paper, and need not be repeated. All that can be stated with certainty is that when the forces of Nature combine to repeat this deluge we may be assured that it will come again.

The only Inn—unless that at Port Victoria Pier still exists—in the village goes by the sign of " The Cock." This sign is often very prevalent where the Church is dedicated to St. Peter. As Grain Church is dedicated to St. James that connection does not arise. The new premises are large and commodious, where comfortable lodgings are obtainable, and has been built with a view to future development. The old and original house is now the village Post Office and store. This latter building is the oldest house in the village, and, in parts, dates back to Tudor times. This old Inn (see p. 98, *History of Grain*) was formerly the property of James Hulkes, of the Little Hermitage. It has now passed to Messrs. Style and Winch.

On the 13th of June, 1926, Mr. Chas. F. de Ganahl —the respected head of the Medway Oil Company—sent out a letter to those thought to be interested, suggesting the development of Grain into a sea-side resort. He points out its position as a peninsula jutting out on the ocean and its health-giving breezes, the beauty of its sandy beaches, its proximity to London and to the Medway Towns. He claims, and with reason, that it could, " if developed on sound lines, be made into a resort equal to the best for those classes of people who desire pure air, decent bathing, and a good beach, and who do not seek the hectic gaieties of Blackpool or Margate." He suggests the holding of a public meeting to

discuss this question " to set the machinery in motion that will have for its ultimate aim the betterment of the district as regards its health, its finances, and its social amenities."

One can but express their wish that the proposed scheme may eventuate in thorough success. Its results would mean a common gain, not only to Grain and its immediate neighbourhood, but to the towns contiguous also.

NOTE.—In a time of great drought, some years ago, a very strange thing happened. The water in the marsh dykes had dried up. One day the various flocks of sheep all left the marshes in hundreds—if not thousands—and ran to Malmaynes Hall, Stoke (whose mote never dries). Here they drank to the full and then returned to the marshes.

For the salt " permit," p. 183, the writer is indebted to Mr. Isaac Smith, who very kindly lent him the scarce original.

GRAIN *(Continued)*.

" As native breath a life doth yelde, so draws on death by kind,
And yet through faith in Xst by death eternall life we fynde.
Behold a proofe by me that dyd enjoy my vital breath,
Full three score yeares and 12 thereto and then gave place to death.
A Jurat of this towne was I and Thomas Bate by name,
Like thee I was and now am dust, so thou shalt be the same.
Fower children now my place supply, my soul it is with Xst,
Who sende to them and the good lyfe and eke in him to rest."
(Brass, Lydd Church: *Thomas Brown* died 18th January, 1578).

" Perhaps in this neglected spot is laid
Some heart once pregnant with celestial fire;
Hands, that the rod of Empire might have swayed,
Or waked to estasy the living lyre.

—*Gray*.

GRAINE CHURCH.

THE Church of Grayne is dedicated to St. James. It is claimed, that anciently the site on which it stands was the centre of the Island. If that was so, and there is much reason behind the statement, some conception may be formed of the extent of the erosion made by the sea upon its north-east coast. Looking out from its east window, one gazed upon the Martello tower—built during the Napoleonic era—now a good half mile away from the shore.

When this tower was built it was erected upon dry land. There were, in the writer's first knowledge of Grain, those still living who had seen sheep feeding around its base. Note the erosion at Sheppey on the other shore

The preceding paper, which deals with the civic history of Grayne, makes mention of the enquiry in 1076, when the fishery rights in Grayne, known as the " Niwere " (New Weir), were taken from the usurpation of Ralph de Curva Spina (Crookthorne), together with arrears of rent, and were then restored to Lanfranc, Archbishop of Canterbury, who passed it duly to the Priory of Rochester—its rightful owners.

Some mile or two out on the flats, on the Thames side of Grayne, stretching from north-east to west, may be seen, when the tide is out, some line of broken elevations which are believed to cover the remains of this ancient fishery stone-work. It is thought to have enclosed a large area of water with a hatchway gate. This latter was raised to allow the inflow of water on the rising tide. On its ebb, it was closed; when, nets being fixed, the sluice was opened the embayed waters pressed out and the fish within were forced into the nets. The nets, on the sluice gate being closed, were raised and their contents captured. A certain portion of the catch had to be sent in to the monks of Rochester Priory as part payment of its terms of rental.

Revisiting Grayne on the 21st March last, the writer found a considerable portion of land upon which he had often walked in past years had now passed to dominion of the sea. Had not the Government erected a seawall to protect the Fort and other of its works at Grain, this inroad of the sea would have been far more serious than it is.

The Church of St. James was in the Deanery of Shoreham until 1846, when it was placed in the Deanery of Rochester. It has always been in the Diocese and Archdeaconry of Rochester. It is now in the Deanery of Cliffe.

Grayne Church, in its foundational parts, is, perhaps, the most ancient church in our whole locality, perhaps in the Diocese. It paid the usual chrism fee of 9 denarii to the See of Rochester in Domesday, 1080-6.

Its patronage was anciently in the hands of the Abbess and Convent of Minster, and tradition has it that a ford extended across the Medway from Minster to the island. Since the dissolution, its patronage has been in private hands, and it has been bought and again sold. It has now passed to the possession of C.E. Barry, Esq.

The chancel—with, presumably, the Rectorial tithe—is now the property of the Foord Charity Estate, and has recently been offered for sale.

Mr. Fielding (pp. 116-7 *Records of Rochester*), gives a list of 51 Vicars of Grayne. The earliest quoted being Adam Gerard, 1350.

Time may reveal earlier examples. From 1813 to 1860 the list is blank. The Registers might possibly lead

GROTESQUE CORBEL. GRAIN.

to further names. In 1374, the Vicar was John Lytecock, whether the Inn took its sign from this gentleman we do not know. Peter Dyngley, 1453, Alan Skryne, Peter Kardiff, John Esyngwold are other names in medieval days. Three Vicars of one family named Nathaniel, Thomas and Edward Sparke succeed each other with one

interval, from 1619 to 1650. The last three names are Whiston Timothy Bristow, George Heaton, and Henry Christopher Ricketts Macpherson. The two former lie buried there. The present Vicar is Norman Pritchett.

The entrance to the church is by the south porch, by an ancient oak planked door, which is carried by ornamented iron work, massive, enduring, and very interesting. The portion of this door near the lock, has been repaired in a way not in harmony with the general design of the door. It is stated that at the Dutch invasion, 1667, a party of the latter tried to effect an entrance into the church—where, probably, the inhabitants had fled for refuge,—but were not able to do so. They fired this portion of the door to obtain entrance, but had to leave it for lack of sufficient time. Doors, hinges and locks were made of ponderous strength in those days.

Above this door is a grotesquely carved head, shown in sketch, with a strap-like tongue hanging pendant from it. It is of rather a gross and repellant type. Its origin is not known but has been thought to be a survival from an ancient pagan temple.

Looking along the south wall are four bays of arches pierced by modern windows. Above these arches are facing stones, apparently dating back to very ancient days. Something of the same features pertain to the north wall, but are not so observable outside as they are within.

The recent restoration of the church brought out many hidden things in this north wall. Originally the church may—in Saxon days—have consisted as it does to-day, of nave and chancel only, later on, north and south aisles being added. Stripped of the mortar and whitewash of past centuries, the north wall now shows the pillars that supported the north arcade. They are flat to the wall level, including the capitals, if such existed. The facing stones are of the " long and short " order, rather indicative of Saxon work? If truly so, this carries the church of Grayne into a very rare foundational antiquity. The south wall bears evidence of distinct

Norman work. These aisles were taken down at the 1815 restoration (!) work.

In the east wall, on its outer face, are embedded some few fragments of Roman tiles, which carries its own suggestion of Roman occupation. Some fragments of Roman pottery, the writer is informed, have also been found on the Thames side of the church embedded in the flats. Beyond these facts—and the grotesque head above the south door—the Roman occupation may be held to be conjectural. The writer can only add that the late C. Roach Smith was emphatic in his opinion that Grayne was occupied by the Romans, and that they had constructed the original sea walls and reclaimed the lands now again lost to the sea.

The nave and chancel of the church are both lofty, and the chancel roof break is but small from that of the nave. The arch of the latter is remarkable for its carved chevron work running from capital to base.

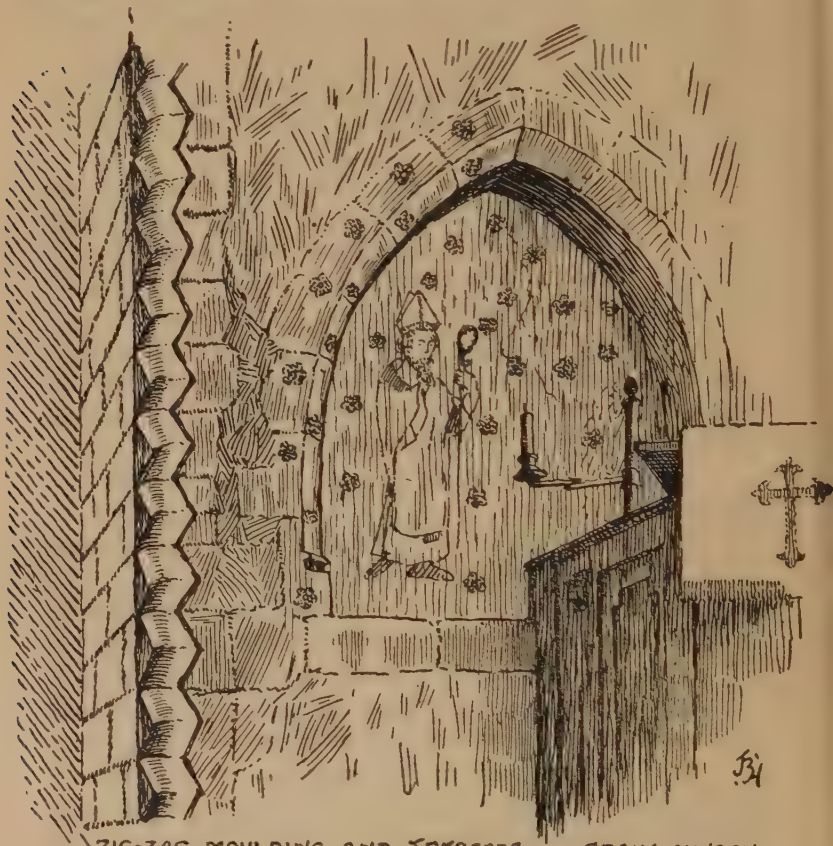
In the matter of a lost aisle the church of Chalk is a remarkable example as its south wall still carries its ancient circular pillars with about three parts of their girth exposed on the inside—plinths and all.

The inside west wall of Grayne Church now shows two Norman lancet windows, which were revealed (filled in) at the recent restoration, when they were opened out. There is a third lancet on the south, now covered by the new tower, and this was left still filled in.

At the south-west end is the font. Ancient undoubtedly. The bowl is of Purbeck or Petworth marble, square shaped, and is massive in size. The claim has been made that this old bowl is of Saxon work. It has four finely curved arch panels on each face. There have been various repairs to past injuries, and to fill in the old sockets formerly in use. To the writer the work appears to be too finely executed to be accepted as Saxon, unless the carving was done at a later date. The base is modern, or, if of old material, they have been recut and refaced.

The pillars of chevron work—very finely carved—of

the chancel arch (see sketch) above noted, are late Norman. The chancel is 13th century. A Norman window—restored—is in the south wall, and another of the same character in the north wall; what looks like the



ZIG-ZAG MOULDING AND FRESCOES. GRAIN CHURCH

upper doorway for the rood is used for passing the pipe of the heating stove. No corbels or parts of the old screen remain.

There are two aumbries and two piscinas, and low down in north-west chancel wall is another recess of the like character. Behind the altar, under the central light, is a recess with grooved spaces for a shelf. This

evidently was fitted with folding doors, as the pins which carried the hinges, are yet in situ on both sides. This niche is curious and its uses not known. It may have been used as the Easter Sepulchre or reservation, or for both. There is one sedilia recess of very plain work, and the floor, raised during the restoration, has, very unwisely, been brought up so near the seat that its original use and character has been destroyed.

In the chancel wall, facing the nave, are two recesses. That on the north side bears a number of stars of old fresco work (see Mr. Beetlestone's remarks).

"Respecting these frescoes the compiler was informed by the son of the late Rev. T. Bristow, a former incumbent, that about 1872 his father personally removed some decayed boards from this wall, and to his surprise found paintings of figures underneath. They were very faint, and he himself re-coloured the figures and decorations" (p. 54, *History of the Isle of Grain*, C. B. Burnett).

The recesses bear the fresco effigies of two figures, one of a bishop, the other is thought to be of an abbot. Mr. Fielding considered both of these recess figures to be bishops. That to the north to be of Hamo de Hethe, and the other John de Sheppy. These recesses are thought to have been intended to form the entrance to two side chapels (see sketch).

In the interior of the nave the bays noted in the outside south wall are very apparent. In two instances the cutting into the Norman work is clearly observable in its upper portion. The east window is of three lancets, given by various donors to commemorate the work of the late Vicar, Mr. H. C. R. Macpherson, in his efforts to relieve the clergy from past heavy and unfair burdens.

The west door is ancient, of oak planking, and black with age. The gothic arch of the doorway terminates in two heads, with shields below. They are worn now by centuries of time and the rigours of weather. Inside, at the north-west corner are the remains of a slender Norman pillar with a rounded capital.

The roof beams, tie plates, king posts, etc., are all

of ancient work; and they carry promise of long service yet to be given.

The altar rails are of oak, somewhat akin to those at Trottisclive (see p. 141, Vol I. of this series). The rails at Grayne are Jacobean; the ironwork of the same period. The top rails are cut square, are massive, and very interesting.

Ancient Monuments in Grayne Church.

(Registrum Roffense.)

In the middle aisle: On a grave stone are the effigies of a man and woman in brass, with this inscription in black letter:—

"Of your charitie pray for the Soules of William Hykks and Johan his wyf. On whose soules Jhesu have merci."

On another adjoining the former is another brass plate with the effigies of a man and woman and this in black letter:—

"Pray for the Soules of Johan Hykk and Agnes his wyf: the which John decessed the XIIth day of May the yer of our Lord MCCCCLXXXXIIII. On whose Soules Jhesu have mercy. Amen."

On a gravestone near the entrance into the chancel are the following epitaphs in Roman capitals:—

"Here lys interred the body of Mr. Thomas Godfrey, Gent., who was baptised the 23rd October, 1589, and departed this life the 27th October, 1640."

"Here lys the body of John Godfrey, son of Thomas Godfrey, who departed this life 20th December, and buried the 26th, 1679."

In the Chancel: On a gravestone near the entrance is this in Roman capitals:—

"Thomas Godfrey, Gent., was beryed the 21st February, 1679, and lefte one son, John Godfrey."

On a gravestone is a brass plate with this inscription in black letter *(Latin)*:—

"Pray for the Soul of John Cardyf, priest, who made this paving, he died the XXIIIIth day of November, MCCCCLII. On whose soul Jesu have mercy. Amen."

Note: The above was Vicar 1422 to 1452.

In the North Aisle: On a gravestone in the middle aisle is this inscription:—

"Here lieth the body of Thomas Mitchell, son of John Mitchell and Elinor his wife, who departed this life the 28th of August, 1689, in the eighth year of his age."

The above description shows that the north aisle was in use in Dr. Thorpe's time, 1760. At its western end in the churchyard may still be seen the foundation part of a buttress of it.

Bequests.

Testamenta Cantiana, p. 28.—Leland L. Duncan.

To the Church of Saynt James in Greaine a cheless (chalice) price xl$^{s.}$, in the whiche I wolde the names of my fader and moder and my name be imprynted yn. Richard Longeman, of Hagelstoe, 1493. (Presumably this chalice was destroyed at the misnamed Reformation without regard to the wishes of its pious giver, bearing also the testimony of his love for his father and mother.)

To the reparacion of the walle of Greane ther as moost nede is. Adam London, 1507.

Mr. London also left xiii$^{s.}$ iiii$^{d.}$ to the "reparacion of the steple of Stoke." He also bequeathed to St. Nicholas Church, Strood, "a complet sute of vestments that John Williams made for the deacon and sub-deacon."

Church Plate.

The church possesses a cup—gilt inside—and a paten cover dated 1569.

There is a paten also, of base metal, given by G. Davis, and modern silver paten and spoon.

The Registers date from 1664. Contributions to the restoration of this church were given, among others, by King Edward VII., and by the German Kaiser, William II.

There is but one bell, which was re-cast during the restoration.

Old Will.

John Ffynche, 20th Marche, 1549, gives his lands "in the parrishe and Isle of Greane to his two younger sons, Clement and Thomas."

Altar Lights.

St. James.—I, Adam London, of Seynt James wt in the Isle of Greane, 1507. Robert Ward, in the church-yerede of St. Jamys, of Greene, 1516.

Our Lady, St. James, St. Katherine, St. Christopher, St. Peter, St. John, St. Nicholas, Rood.—Adam London left a moder shepe to each.

The Cross, St. James, and St. Anthony are all mentioned by Robert Ward, 1516.

Herse Light.—A cow that the money therof to renew in wex as ferr as it will stretche and the taper to be set about the herse when any corse is buried. Robert Ward, 1516.

To makyng and reparacion of the wall into the Ilde of Greane in Kent, v. marcs. Sir Robert Rede Knight.

In the churchyard are but very few stones of any singularity. As tombstones are computed to sink one foot into the earth every fifty years, many old stones may thus be hidden. But scant reverence has often been paid to such old stone, many having been taken and used in buildings. It has been recorded that several such stones were used by a baker-churchwarden to repair the floor of his oven. The mason who laid it, being something of a wag, placed the inscription side up. When the bottoms of the baker's loaves were sold it was noted that they recorded the demise—and other interesting items—of the departed! It was too late for disguise and the baker had to restore them.

Appended is the best available opinion the writer has been able to obtain respecting the reputed Saxon features of Grain Church.

I append below the able reasoning on the Saxon character of Grayne Church as given by my friend, Mr. C. J. Beetlestone:—

Is the carcase of Grayne Church Saxon?

Upon the question of the main portion of Grayne Church dating back to Saxon times, the late Mr. C. J. Beetlestone wrote to me giving its evidence as follows, viz.:—Height of walls and thickness of same. Height of windows, three of which may yet exist. East end: Piscina and Aumbry. Two partly filled in openings north and south of the chancel arch (see sketch), which

were probably Saxon sub-arches, thus making the Saxon feature. A number of these types still exist in Sussex.

Had the church been a Norman edifice the Norman work would have been early and better in its quality. The walls were pierced just about the period when Norman work was going out.

Norman work, one capital S.W. Corner.

Norman chevron work, Chancel arch jambs.

Norman Early pointed arches.

Norman later type.

Early English chancel windows.

Four Lancets, west end. These are, probably, enlarged Saxon windows.

NOTE: If this was an early Norman church, why was the font late Norman? Probably because a Saxon "tub" font gave way to a more imposing Norman one?

It was done to meet the character of the more imposing Norman church as it was altered.

The stones in the arcades measure as under:—

41ins. long by 13ins. wide.
24ins. ,, ,, 10ins. ,,
33ins. ,, ,, 14ins. ,,
22ins. ,, ,, 12ins. ,,
31ins. ,, ,, 19ins. ,,

NOTE: In N.E. Corner of Nave. Partly filled in opening, through which the stove pipe passes. Thought to be the Rood Loft door. No evidence of any bottom door. Arcade arch itself seems to preclude that theory. Also, above (on S.) two of the arcade arches, there is evidence of earlier openings in the heads of two Saxon windows, which could be inexpensively opened and tested.

The recess through which stove pipe passes could be easily opened. The wall is thin, the jambs are visible on the outside. They appear too small for passage of a man's body. Also note how lofty its position. I have not yet met a Rood Loft door so high up as this.

Behind the Altar: Piscina or aumbry.

Can any instance be shown where the above have been constructed in the *East* wall except in a Saxon church?

NOTE: The writer has submitted the above points of Mr. Beetlestone to the Council of the Kent Archæological Society. Unfortunately, no member was conversant with Grayne Church and no reliable answer could be given. But Grayne Church certainly does contain so many interesting features that it is greatly to be hoped that the best expert examination may soon be made.

The writer would wish to express his great regret to learn of the rather sudden death of Mr. Beetlestone. He had given very devoted and valuable labour to armorial research work, which it is to be hoped may find a permanent form.

"Discovery of a supposed Reliquary at St. James, Grain."

Upon this subject Mr. A. A. Arnold, F.S.A., writes as follows (see Vol. 26, *Kent Archæologia*):—

"In the south-west corner of the porch, at about 1ft. below the surface was discovered a block of red Aberdeen granite, 3ft. 2ins. long by 1ft. 6ins. by 1ft. 6ins. A square hollow had been cut into it about 1in. deep. Two well made gun metal plates—covered by glass—were fixed to cover the hollow. Nothing certain can be stated of any contents. Mr. Arnold suggests that it may have held some small relic deposited when the former alterations, 1815, were carried out, or something from the old building. The theory of Grain Church being Saxon—as held by Mr. Beetlestone—adds some further interest. The stone is now rebuilt into the inner wall of the Sacristry."

SOME LOCAL FAMILIES:

Their Arms and Memorials.

"With no disrespect to the House of Lords, I consider there is no position higher than that of an English country gentleman."—*Pemberton Milnes.*

"The mysteries of our sublime science . . . by which the more learned do emblematically express to each other what is conveyed in ordinary language, taught in the very accidence of Heraldry. The very banner of nobleness, and glory, of generosity, being the same in all Christian countries."—*Sir Walter Scott.*

The following brief accounts of some of the families whose monuments are referred to in the three volumes of this series are compiled with the object of more closely associating these memorials with the families they commemorate. Many of these families have long passed into extinction, while adverse fortune, too often, has driven the present day representatives of others to distant lands, the memorials to their dead remaining as the evidence of their existence and position in the neighbourhood.

It is a most regrettable fact that in the past—though we may hope that the present and future will be less culpable—very little care has been bestowed by the Church authorities upon the memorials committed to their keeping. As an example Thorpe, in his *Registrum Roffense*, records twenty-two armorial achievements, representing some forty coats of arms, as existing in Rochester Cathedral in his day, none of which now exist.

To the genealogist and student of heraldry such family memorials are of the utmost importance, furnishing as they do collaborative evidence—and in many cases, indeed, the only evidence—of family pedigrees. The careful preservation of family memorials cannot therefore be too greatly urged upon all concerned. The credibility of genealogy depends, like that of everything else, upon the nature of the evidence by which it is supported: and the evidence available is frequently none too reliable, more especially in the case of families of considerable antiquity but of purely local importance. For the records of such families we have to rely chiefly upon three sources of evidence:—(1) The Heralds' Visitations of the County; (2) Parish Registers; (3) Memorials in Churches. But as the "visitations" ceased in 1687, it is obvious that in many cases we have to rely upon the other two sources of information alone.

The Parish Register is the most fruitful source of evidence and we can by this means trace a family with a reasonable amount of accuracy for some 300 years. But the value of the Parish Register is entirely in proportion to the care exercised in its compilation, and in this respect we too frequently find our searches frustrated by such delightfully vague and worthless entries as

"Buried a lame boy."

"An infant crisaned."

*"Babbage German, a widow, was married 26 June, 1582."

"This day were married by Mr. Holloway *I think* a couple *whose names I could never learn*, for he allowed them to carry away the license."

The early ancestry of many ancient families is often largely a matter of tradition, which, though perhaps can hardly be classified as irrefutable evidence, at the same time must not be discarded as entirely worthless, and while the student of genealogy may be well advised not to pay too serious attention to those wonderful pedigrees of many noble families tracing their ancestry back to the Conqueror's period—at the latest—or to the days of Noah and the Flood, he need not contemptuously dismiss the claims to antiquity of many more humble families simply because chapter and verse for every ancestor may not always be forthcoming.

The value of armorial bearings in relation to family pedigrees cannot perhaps be better illustrated than by quoting the following extract from the late Sir Bernard Burke's (Ulster King of Arms) *Essay on Heraldry*:—

"Among the sources of genealogical information arms and quarterings have long been the unerring guides to the elucidation of family history: and frequently, when all other channels fail, the genealogist owes to heraldry the indications which lead him to the object of his research. Thus, in the great peerage case of Huntingdon, one of the principal links in the chain of evidence was established by the production of a very old armorial shield. Bigland asserts that he knew three families who acquired estates by preserving the arms and escutcheons of their ancestors."

Once again, therefore, we would urge the careful preservation of family memorials—and particularly those adorned by armorial achievements—for in some parish refuse pit (or whatever be the fate of discarded monuments) may lie an important link in the chain of evidence which might one day restore an ancient family to prosperity.

Reference has been made to the "Heralds' Visitations." It may perhaps be of interest to explain that these visitations were made between 1528 and 1687, at periods varying from 25 to 40 years, by officers of the College of Arms under the warrant of the Earl Marshal. The duties of these officers were to make inquisitions respecting the pedigree of every family claiming the honour of gentry and to enter the names, titles, places of abode, etc., into books, which were afterwards kept at the College of Arms. To most pedigrees were attached the family arms, which, when satisfactory evidence of the bearer's right to them—either by ancient usuage or by grant—could be adduced, received the confirmation of the King of Arms. Where no satisfactory evidence could be produced as to pedigrees or arms, such were publicly

* Cliffe Parish Register. See Vol. II., p. 165.

"disclaimed" by the Heralds who made the visitation, and these "disclaimers" were duly recorded in the books. The Heralds had power, also, to deface unauthorised arms on memorials, etc., and it is interesting to note in this connection that on the brass in Cobham Church of Sir Nicholas Hawberke*, third husband of Joan de la Pole, the de Cobham heiress, there is evidence tending to show a defacement of his arms.

That this was the official act of an officer of the College of Arms, as has been asserted in some accounts, it is difficult to believe. It is true that Sir Nicholas Hawberke appears to have been something of a "soldier of fortune" and that his name—which is taken from the interlaced mail tunic—hardly indicates an ancient lineage, but at the same time he was undoubtedly a person of some importance and esteem at the Court of Henry VI. He was one of the six knights who formed part of the train of Queen Isabella, widow of Richard II., on her return to France in 1401 : he is mentioned in the jousting held at Smithfield in 1393, and his marriage with so great a lady as the rich heiress of the ancient baronial family of de Cobham at least gives an indication of his position and influence. It is difficult therefore to imagine that he could have been non-armigerous at a period when coat-armour was a "sine qua non." It seems more probable that latter day vandalism, or, quite possibly, family spite—for it is conceivable that the marriage may not have been favourable to the family, who no doubt would consider Sir Nicholas, by birth, not to have been a suitable husband for their heiress—is the more likely explanation of the defacement.

In an article on the de Cobham family in *Archæologia Cantiana* (Vol. XI., p. 89) the writer, in reference to Sir Nicholas Hawberke, states : " We hear of no family of that name." It may be mentioned, however, that in the Surrey Roll of Arms (temp. Richard II.) we find the name of John Hauberk—though bearing different arms from Sir Nicholas. The two are contemporaneous and may therefore have been relatives.

The evidence as to right to arms "by ancient usuage" has been mentioned. It should perhaps be explained that the College of Arms—frequently known as the "Heralds' College"—was not instituted until the first year of the reign of Richard III. It was instituted by letters patent 2nd March, 1483. Evidence of ancient usuage is to be found, before that date, in the ancient "Rolls" of Arms which appear from the time of Henry III.—the earliest being about 1245—to the reign of Edward IV.

Armorial Achievements.

The visitor to a church when examining ancient family memorials may often wonder at the meaning and significance of the various armorial bearings displayed. It may therefore be of some assistance to give a simple explanation, devoid of technicalities, of usual procedure governing the adoption and display of armorial bearings.

Arms are the sign of technical rank of gentility and their possession is a hereditary privilege. The right to grant arms is vested in the Crown and they may be granted to any person of a status consistent with the style and custom of gentility. Arms borne legitimately by families are duly authorised by and registered in the College of Arms. They may be acquired by

* See Vol. II., p. 20.

ancient usuage or by a grant made by the College. It will be seen therefore that the possession of coat-armour does not of itself necessarily indicate an ancient lineage.

We shall find therefore one shield (and in some cases the only shield) of the arms of the family commemorated: i.e., the "paternal" arms. The next type of shield usually met with is that in which a vertical line divides it in half, and in each half is placed a coat of arms. This is known as an "impalement" and indicates a marriage by a member of the family with a lady of an armigerous family, who is *not* an heiress or co-heiress of her family. The usual arrangement is to place the husband's arms in the "dexter" or right half of the shield, and the wife's arms in the "sinister" or left half: the terms "dexter" and "sinister" being understood in relation to a person standing behind and not in front of the shield. Occasionally it may be found that the arrangement is reversed, usually out of compliment to the wife when her family is of very superior lineage. Thus, when "Mr. Blank" has married "Miss Dash" we usually find on their memorial two shields, viz.: (1) the paternal arms of Blank, and (2) the arms of Blank impaling those of Dash.

Another shield of impalement sometimes indicates official arms of office with family arms. A Bishop, for instance, impales (dexter) the arms of his See with (sinister) his personal arms.

Where the wife happens to be the heiress or co-heiress of her family a different arrangement is met with. In this case we find on the centre of a shield bearing the husband's arms superimposed a smaller shield bearing the wife's arms. This smaller shield is known as an "inescutcheon of pretence," because, "jure uxoris," the wife being the heiress of her house, the husband "pretends" to the representation of her family. If "Miss Dash" was therefore an heiress or co-heiress, instead of the shield of "impalement" we should find a shield of the arms of "Blank" with the arms of "Dash" on an inescutcheon of pretence. Impaled arms or an inescutcheon of pretence are the right of the husband only and are not hereditary.

The fourth common form of marshalling is the somewhat complex affair known as "quarterings." In its simplest form the shield is divided into four—the paternal arms being placed in the first and fourth quarters and the maternal arms in the second and third quarters. There is, however, no actual limit to the number of quarterings which may be legitimately displayed. The rules governing the adoption of quarterings are very complicated, but the principle is that all the descendants of a heraldic heiress or co-heiress may quarter with the family arms of that heiress: these include, of course, any "quarterings" to which her family may themselves be entitled to.

The erroneous idea that a profusion of "quarterings" indicates great antiquity of lineage has undoubtedly been responsible for many illegal displays of quarterings. A family may have an unbroken descent from the time of the Conquest without being entitled to a single quartering, whereas there is, in this county, a notable case of a "self-made" man who was granted coat-armour and his son bore—quite legitimately—nine quarterings: his mother being a heraldic heiress of a family with eight quarterings.

A visit to the magnificent tomb of Sir George Brooke, Lord Cobham, in Cobham Church* affords an excellent opportunity of

* See Vol. II., pp. 10-12.

studying the various methods of marshalling arms. Here will be found the following shields :—

(1) The arms and quarterings (6) of Brooke, viz.—Brooke : Cobham : Braybrooke : St. Amand : de la Pole : Peverell, *impaling* the arms and quarterings (9) of Braye :	For Sir George Brooke and his wife, Anne, daughter of Edmund, Lord Braye :
(2) The arms and quarterings of Brooke with, *on an inescutcheon of pretence*, the arms and quarterings of Braye :	For Sir George Brooke and his wife, Anne Braye. She became eventually the co-heiress of her brother, John, Lord Braye :
(3) The arms and quarterings of Brooke *quartering* those of Braye :	For the children of the marriage :
(4) The arms and quarterings of Brooke *quartering* those of Braye and *impaling* the arms and quarterings of Newton.	For Sir William Brooke, 8th Lord Cobham (elder son of Sir George Brooke and his wife, Anne Braye) and his wife, Anne, daughter of Sir John Newton.

Unauthorised arms and quarterings are prevalent and difficult to detect without a complete knowledge of the family pedigree. A worse feature is the adoption of family arms by persons of the same name, but of no relationship. The humble position of a man is no guide to his lineage and a member of an armigerous family is entitled to his family arms, no matter what his position may be : in these days such matters may possibly be of but little importance. Nevertheless—to quote Mr. A. C. Fox-Davis—"a family must make a start at some time or another : let this start be made honestly and not by the appropriation of the arms of some other man."

"Esquires, Gentlemen, and Yeomen."

In old memorials it is almost invariably found that accompanying the name of the individual is an indication of his rank, and in this connection we frequently find used the terms "Esquire," "Gentleman" (or the Latin equivalents, "Armiger" and "Generosus"), and "Yeoman."

The latter term is now completely out of date and the two former so loosely employed as to be now altogether meaningless, or at any rate bearing little or no relation to their original interpretation. It may be worth while, therefore, to consider briefly the significance of these titles in the bygone days.

The term "Esquire," like knighthood, is a military dignity and the "esquire" (as the Latin form "armiger" clearly indicates) was the person who attended a knight in the field and carried his shield or other armour. In the event of successful warfare the knight often enriched his esquire with land and goods, giving him also the privilege of bearing armorial ensigns, often copied in part from his own. Space does not permit of, nor is any

useful purpose served by, detailing a list of persons considered entitled to the dignity: but roughly it relates to holders of certain offices, younger members of noble families and knights, and certain of the professional classes. Latterly it was applied to—though quite erroneously—people possessing land over a certain yearly value—and very often as a sort of "courtesy title" to the head of a family. In these latter interpretations it appears to be more usually employed on memorials.

The term "Yeoman"—to quote Blackstone's definition—indicates one "that hath free land of forty shillings by the year: who is thereby qualified to serve on juries, vote for the knights of the shire, and do any other act where the law requires one that is 'probus et legalis homo'." The Yeomen of the feudal ages were greatly renowned for their valorous deeds in battle, and in latter years for their wealth—especially the Yeomen of Kent. As a XVIth Century rhyme has it—

> "A knight of Cales, a squire of Wales,
> And a laird of the North Countree.
> A Yeoman of Kent, with his yearly rent,
> Could buy them out—all three."

In more recent years the term was almost exclusively applied to farmers of the richer sort, though they may not possess a single foot of land. Allied to the term "Yeoman" we find that curious hybrid term "Gentleman-farmer"—whatever that may indicate. The Yeoman class is of all perhaps the most interesting, for it was, in fact, very largely composed of individuals of birth and lineage, who could justly have substantiated a claim to the distinction of "Gentlemen," or even of "Esquire." But the vicissitudes of families and the scant possessions of the younger sons of ancient but not very opulent families soon placed many of these in positions where to apply to themselves—however great might be their right to do so—the term "Gentleman" or "Esquire" would leave them open to ridicule. Many therefore were quite content, in documents of importance such as wills, transfers of land, etc., to describe themselves simply as "Yeomen."

It is extremely difficult to find anything approaching a comprehensive definition of that much abused term "Gentleman." It is in these days so unrestrictedly employed that we are apt to lose sight of the fact that in the past the word conveyed a well-recognised status: when it was customary to add "Gent." as an honourable distinction upon letters, tombstones, etc. The long lists of individuals considered entitled to the appellation "Gentleman" which are to be found in the works of old writers are often extremely amusing, if not particularly helpful; varying from those descended in the fifth degree from "him that slew a Saracen," one who could live "idly and without manual labour," to the "servant of a bishop, abbot, or baron."

Since, however, the slaying of Saracens has long since ceased to be a popular (or possible) pastime, to live idly is now a luxury largely confined to a certain section—beloved of Poplar—of what is termed the "working classes," and the servants of bishops and barons (when they are fortunate enough to obtain any) are usually of the sex which would disqualify them for the distinction, we must look elsewhere for a definition.

It was decided by law, so late as the XVIIth Century, that a "Gentleman" was "a man entitled to bear arms." No more, and no less.

The Neville Family.

(*Vide* Vol. I., pp. 70-74).

The family of de Neville is of such antiquity and renown, and the history so well known, that more than a few general notes on the pedigree are unnecessary.

The name of Richard de Neuville appears on the Dive Roll as one of the companions of William the Conqueror. The original arms of the family are said to have been—"or fretty gules: on a canton per pale ermine and or a galley sable"—and these arms, with various "differences," are still borne by members of the family. In the Grimaldi Roll (temp. Edw. I.) we find the arms—

De Neville
(Ancient Arms).

Neville of
Bergavenny.

"or une nief, maste, cables, and phane sable," attributed to Geoffrey de Neville. The more usual arms borne by the family are those of FitzMaldred, viz., "gules a saltire argent," and all of the noted branches of this great family bore these arms with a "difference" usually on the saltire. The branch "Neville Lord Bergavenny," still represented in Kent by the Marquis of Abergavenny, "differenced" with "a rose gules barbed and seeded proper" on the saltire.

Geoffrey de Neville died in 1194 leaving a son, Henry, who died without issue and was the last male of the ancient Norman family, and a daughter and heiress, Isabel, who married Robert FitzMaldred, son of Uchtred (fourth son of Gospatrick, Earl of Northumberland). By him she had a son, Geoffrey FitzRobert, who assumed the name of de Neville, but retained his paternal arms, and was the first Baron Neville of Raby. John de Neville, fifth Baron of Raby, who died in 1388, had, by his first wife, Maud, daughter of Henry, Lord Percy, two sons, Ralph (Earl of Westmoreland) and Thomas (Lord Furnival). By his second wife, Elizabeth, only daughter and heir of William, Lord Latimer of Danby, he had a son, John, who succeeded, "jure matris," as Lord Latimer and died in 1431.

It may be asserted without fear of contradiction that in no family have we such records of titles, honours, and distinction as were achieved by the sons and descendants of Ralph Neville, Earl of Westmoreland. The disastrous "Wars of the Roses," which resulted in the extinction of many of the most ancient, honourable, and distinguished families in England and at the same time gave birth to a new aristocracy, brought the Neville family into a position of eminence unknown save perhaps among the more famous barons of the Norman period. Indeed it may

be said that the conflict raged around the activities of that family. The destiny of the very throne itself was in their hands: they made and un-made kings. The name of the great "Warwick, the king maker," is known even to the most indolent schoolboy. And as the Wars of the Roses saw a meteoric rise to fame of the Nevilles, they saw also the virtual extinction of that family; for out of the many ennobled branches of that period, but one remains to the present day, enjoying a title first obtained from the marriage with an heiress of ancient line.

Ralph Neville was created Earl of Westmoreland in 1397 and was made Earl Marshal of England in 1399. By his first wife, Margaret, daughter of Hugh, second Earl of Stafford, he had, with other issue, a son, Ralph, in whose descendants the Earldom of Westmoreland continued until the attainting of Charles, sixth Earl, in 1571, lost the title to the family.

By his second wife, Joan de Beaufort, daughter of John of Gaunt, Duke of Lancaster (fourth son of Edward III.), a marriage which of course allied him to the Royal house of Plantagenet and to the Lancastrian interests, he had further issue of five sons and five daughters, most of whom played a prominent part in or were instrumental in influencing the course of events of that troubled period. The youngest daughter, Cicely—the "Rose of Raby" or "Proud Cis" (according to tastes and partisanship)—married Richard, Duke of York, and this marriage caused a rupture in the family allegiance: her brothers, the Lords Salisbury, Fauconberg, Bergavenny and Latimer espousing the Yorkist cause. Of her sisters, Catherine was married first to John Mowbray, Duke of Norfolk, and afterwards to Sir John Wydville, of the family of whom Elizabeth Wydville became the Queen of Edward IV.: Anne married Humphrey Stafford, Duke of Buckingham, and afterwards Walter Blount, Lord Mountjoy: and Eleanor married Richard, Lord Le Dispencer, and afterwards Henry Percy, Earl of Northumberland. Added to this, the daughters of the Earl of Salisbury were married to the Earl of Arundel, Duke of Warwick, Earl of Oxford, Earl of Derby, Lord FitzHugh and Lord Hastings —so that the supreme strength of the Neville family and its alliances is evident.

Richard Neville, Lord Chancellor and Great Chamberlain of England, became Earl of Salisbury in 1429 by marrying Eleanor, daughter and heir of Thomas Montagu, Earl of Salisbury, who fell at Orleans. He, with his son, the Earl of Warwick, was one of the leaders at the Yorkist victory at the first battle of St. Albans in 1455, where over a quarter of the peerage fought with heavy losses. Taken prisoner at the disastrous battle of Wakefield, 30th December, 1460, where his second son, Thomas Neville, was slain, the old Earl was executed at Pontefract. Of his sons, Richard, Earl of Warwick and Salisbury, the famous "king maker," was killed at the battle of Barnet, 15th April, 1471. By his wife, Anne de Beauchamp, Countess of Warwick, he left issue two daughters—Anne, married first to Edward, Prince of Wales (son of Edward IV.), and secondly to Richard, Duke of Gloucester, afterwards Richard III.: and Isabel, wife of George, Duke of Clarence (brother of Edward IV.). John Neville, second son of the Earl of Salisbury, was created in 1464 Earl of Northumberland, a title he exchanged in 1470 for that of Marquis Montagu. He was killed at the battle of Barnet in 1471, leaving a son, George, created Duke of Bedford in 1470, but deprived of the title some eight years later and dsp. in 1485.

Of the other sons of Ralph, first Earl of Westmoreland—

(a) William was created Earl of Kent in 1461 and succeeded as Baron Fauconberg, "jure uxoris" Joan, daughter and heir of Thomas, Baron Fauconberg. He died without legitimate isue in 1463, but left a son, the noted "Bastard of Fauconberg," a strong supporter of the Earl of Warwick. On the failure of the Lancastrian party and his surrender on terms being refused he took to piracy on the high seas, but was caught and executed.

(b) George was summoned to Parliament in 1469 as Lord Latimer, which title ceased in the family on the death of John Neville, fourth Baron. His cousin, Edmund, became heir and was commonly known as the Earl of Westmoreland. He was for fourteen years a prisoner in the Tower and an officer in the Spanish service.

(c) Robert, Bishop of Salisbury and Bishop of Durham.

(d) Edward, who was summoned to Parliament in 1450 as Baron Bergavenny, "jure uxoris" Elizabeth, daughter and heir of Richard Beauchamp, Earl of Worcester and Baron Bergavenny. This branch of the family were further advanced in the peerage, receiving the titles of Viscount Neville of Birlin and Earl of Abergavenny, 17th May, 1784, and Earl of Lewes and Marquis of Abergavenny, 8th January, 1876. The present Marquis of Abergavenny is, of course, the head of this famous old family.*

Other members of the family who fell in the Wars of the Roses were John, Lord Neville, killed at St. Albans, 1455, and John, Lord Neville, killed at Towton, 1461, the elder brother and son respectively of Ralph, second Earl of Westmoreland.

The Armorial Bearings of the Family of de Leybourne.

(Refer to Vol. II. of this work, pp. 109, 110, 119).

The following notes and extracts from the ancient Rolls of Arms in connection with the de Leybourne family may prove of some interest.

The arms borne by the family were azure 6 lioncels rampant or: the lioncels arranged usually 3 : 2 and 1, but occasionally 3 and 3. These arms are first met with in the Rolls, temp. Henry III., attributed to Roger (Glover and Dering Rolls) and William (Dering and Norfolk Rolls). Roger was Sheriff of Kent, 48 Henry III. These arms appear to have been in imitation of the arms of de Longespée, Earls of Salisbury,† and it seems evident that some of the de Leybourne family took service under the house of de Longespée, for in a Roll of Arms we find recorded for a de Leybourne "of the household of the Earl of Salisbury" the arms azure 5 lions rampant within a bordure engrailed or: over all a canton ermine—obviously in imitation of the arms of his lord. Similar arms (but without the bordure) are attributed

* On p. 73, Vol. I., there is a slight error, lines 25-26 should read "the inheritance and title passing to *the descendants* of Sir Christopher Neville." The title actually passed to George Neville, great grandson of Sir Christopher, who thus became thirteenth Baron Bergavenny.

† They bore azure 6 lioncels rampant 3 : 2 : 1 or.

to Thomas de Leybourne (temp. Edw. III.)—possibly the Thomas, son of William de Leybourne (d. 1310), to whom his father left the Manor of Leybourne.

The connection of the de Leybournes with the house of Longespée may have originated in the Holy Land. William de Longespée, second Earl of Salisbury, was Commander of the English Crusaders of the Army of St. Louis, 1249-50, being killed in Egypt in the latter year. A Roger de Leybourne accompanied Richard I. to Palestine in 1191, and another Roger was with Prince Edward in the last Crusade, 1270. One may therefore have been with de Longespée. In the reign of Edward I. we find Sir William de Leybourne, a Baron, 1299, present at the siege of Calaverock in 1300, and among the Barons who signed and sealed the Barons' letter to the Pope in 1301. At Calaverock he bore the arms of Leybourne, as above, and his seal shows also the 6 rampant lions. In the same reign we find (Segar Roll) the arms borne by Simon and Thomas (with a label of 4 gules for difference).

In the reign of Edward II., Sir Henry de Leybourne bore the arms, with a label of three points gules, at the first Dunstable Tournament, 1308, while in the Parliamentary Rolls of that reign the arms are attributed to Sir William, a Banneret, Sir Simon (with a bordure indented or), and to Sir Henry (with a label gobony or and gu)—all of Kent.

In the next reign we find the arms borne by Sir John (with a bordure engrailed or), who was knighted at the Capitulation of Calais in 1348. In the Parliamentary Roll of Edw. II. we find two Kentish knights bearing the de Leybourne arms with certain "differences"—Sir Robert de Shirland bore them (and also at the first Dunstable Tournament in 1308) with a "quarter ermine," and Sir Richard de Rokesle, or Rocksley, bore a fesse gules between the lions (attributed to a John de Rocksley in the Dering and Howard Rolls of Henry III.). The monumental effigy to Sir Robert Shirland in Minster Church, Kent, shows him as bearing the de Leybourne arms, with a quarter ermine. Hasted states that William Cheyney of Shirland, Sheppy, Sheriff of Kent, 7 Henry V., bore the arms of Shirland in addition to his own (arg. on a bend sa 3 mullets or).

De Leybourne of Yorkshire bore the arms gules 6 lions rampant arg., and were so borne, temp. Ed. II. (Parl. Roll), by Sir Richard and Sir Nicholas—the latter with a label of three azure—both of Yorks, and are attributed to a Thomas, temp. R. II., in the Surrey Roll, and to a de Leybourne knighted at the Capitulation of Calais, 1348.

The arms "or 6 lioncels rampant sa" were borne by Roger de Leybourne, temp. Henry III. (Howard Roll), by Sir William "of the North," temp. Ed. II. (Parl. Roll), and by Sir John "of the North," temp. Edward III., while Sir William de Leybourne, a banneret, temp. Henry VI., bore the field argent and the lions sa (Arundel Roll).

In the Rolls we find also that Thomas Mallory bore the same arms as de Leybourne "of the North," while the reverse tincturing (sa 6 lioncels or) were the arms of the family of de St. Martin, and were borne by John de St. Martin, temp. Henry III., Sir Renaud de St. Martin of Wilts, temp. Ed. II., and by William de St. Martin, temp. III. ; while another William de St. Martin bore gules 6 lions rampant or—an imitation of the arms of de Leybourne of Yorks.

The de Cobham Family, their Armorial Bearings and Monumental Brasses.

Many histories and pedigrees have been compiled of the family of de Cobham. It is therefore unnecessary here to do more than make a brief reference to the various branches. In Vol. II., p. 19, will be found a pedigree, which shows that the family divided up into a number of branches, which may be described by way of identification as of Cobham, Roundall, Aldington, Beluncle, and Chafford, in the County of Kent ; of Sterborough, in the County of Surrey; and of Blackburgh, in County Devon. Each branch of the family adopted a distinguishing coat-armour, which we will discuss in detail presently. These arms will be found illustrated in Vol. II., opposite p. 22.*

The armorial bearings of the de Cobham family afford in themselves a most interesting example of what is termed in heraldry "differencing," i.e., a method adopted by various members of a family to distinguish either themselves or their place in the family pedigree. As a rule the head of the family bore the paternal arms and his sons placed some different distinguishing mark upon their shields. The most common "difference" was a "label." In the Parliamentary Roll of Edward II., Sir Henry de Cobham of Roundall (le oncle) bore gules a cross argent, while his son, Sir Stephen, bore the same arms with a label azure. Again, at the Siege of Calais we find a Sir John de Cobham bearing the arms of the Sterborough branch with a label of three or. It is obvious, however, that after a time the growth of a family renders the method of differencing by labels or bordures impracticable. It therefore became the custom of branches to alter the paternal coat in some small way, either by changing the tinctures of the shield or charges, or by a slight alteration in the charges, in such a way that the main features of the paternal coat were maintained. The arms of the de Cobhams have become a classic example of this method of "differencing."

The original arms of the family were gules on a chevron or 3 fleur de lys azure, and this coat we find borne by John de Cobham in the Howard Roll (temp. Henry III.) and by Sir Henry de Cobham in the Parliamentary Roll (temp. Edw. II.). Sir Reginald de Cobham (temp. Ed. II.) changed the fleur de lys to 3 mullets azure in the Parliamentary Roll. Sir John de Cobham, Baron of the Exchequer, 1297, in the Dering and Nobility Rolls, bore on the chevron 3 lioncels sable—this coat becoming the distinguishing arms of the main branch, the Barons of Cobham. John of Blackburgh adopted three black eagles on the chevron ; a Sir John bore 3 black mullets at the Siege of Calais, 1345-48 ; while Sir Thomas of Beluncle adopted 3 black crescents for his branch—his brother, Reginald, Rector of Cooling, bearing the same "differenced" by an annulet sa (*vide* Brass, Cobham Church). Three black estoiles were adopted by the Sterborough branch and borne by Sir Reginald, K.G., Baron of Sterborough, at the second Dunstable Tournament in 1334, and by Sir John (with a gold label) at the Siege of Calais ; another John placing in addition 3 fleur de lys on his shield (Cotgrave Roll). A differencing in tincture was adopted by another Sir Reginald at the Siege of Calais, who bore argent on a chevron sable 3 estoiles or. The branch de Cobham of Chafford eventually adopted 3

* By a slight error the chevron in the arms of de Cobham, Baron Cobham, is depicted as "argent." It should, of course, be "or."

black crosslets, which we find (differenced by an estoile) on the Brass in Cobham Church to Rauf de Cobham (d. 1402). Thomas de Cobham of Chafford bore, according to the College of Arms, a curious coat—gules a chevron or between in dexter chief point a mullet pierced, in sinister chief point a fleur de lys, and in base a crosslet all argent.

Finally, we find 3 black martlets borne by Thomas de Cobham, Bishop of Worcester, 1316-27 (erroneously described in a Kentish Roll of Arms, 1317-27, as Bishop of Lincoln), and by a Sir John de Cobham at the Siege of Calais.

Turning to the Roundall branch of the family we find a complete change in arms, for this branch bore gules a cross argent—the arms of the Kentish family of de Pencestre (*vide* Stephen de Pencestre—Dering Roll, temp. Hen. III.). Sir Henry de Cobham of Roundall (and his son, Sir Stephen) bore this coat in the Parliamentary Roll, temp. Edw. II., and adopted the Pencestre arms, having married Joan, daughter and heiress of Stephen de Pencestre. In the Rolls, temp. Henry III., we find Sir Henry bearing a coat—gules florettée or and a cross argent. His father-in-law, Stephen de Pencestre, being presumably then alive, Sir Henry adopted the Pencestre arms and "differenced" by powdering the shield with the de Cobham fleur de lys. A Robert de Cobham, of the same period (Henry III.) seems to have adopted the Pencestre arms, "differencing" by bearing the cross ermine instead of argent (St. George Roll).

William de Cobham* of Aldington (d. 14 Edw. II.), a justice itinerant, bore or a fleur de lys azure (College of Arms), which appears to be based upon the old paternal coat gules on a chevron *or 3 fleur de lys azure.*

Lastly, Sir Rauf de Cobham, a Baron, 1324, and a younger brother of Sir Henry, first Baron Cobham, bore at the battle of Boroughbridge, 1322, the arms argent a lion chequy or and sa. His son, Sir John, bore the lion chequy or and az, according to the Ashmore Roll (temp. E. III.), or an azure lion, according to the College of Arms.

These arms may, as in the case of the Roundall branch, have been adopted through a marriage with an heiress, but no information is available from the pedigree.

In a "List of the Gentry in Kent in the time of Henry VII" (vide *Archæologia Cantiana*, Vol. IX., p. 394, etc.) we find recorded "The Lord of Cobham" as bearing the de Cobham arms—gules on a chevron or 3 lioncels sable. No definite date being assigned to this list (other than the fact that it must have been between 1485 and 1509) it is impossible to say accurately which "Lord of Cobham" is referred to, for it might have been either Sir John Brooke, fifth Baron Cobham (d. 1511-12), or his son, Sir Thomas, sixth Baron (d. 1529).

I am of opinion that Sir John, fifth Baron, is indicated, as on his brass in Cobham Church we find that evidently he used the de Cobham arms, whereas his successor, Sir Thomas, used a quarterly coat of Brooke, de Cobham, Braybrooke, and de la Pole (vide Brass, Cobham Church).

In the same "List" occurs the name of William Cobham, but no arms are assigned to him. He may have been a "Brooke," as the family were frequently referred to by the name of Cobham, or possibly a member of the Beluncle branch of the de Cobhams.

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* Known also as William de Pluckley.

I think the latter theory is the more probable (vide notes on the Beluncle family ; we find several of the name of William in the pedigree).

The de Cobham Brasses in Cobham Church.

(See Vol. II., p. 14-21).

A Description of the Arms.

1. Joan, wife of John de Cobham, a daughter of Sir Robert Septvans of Chartham : d. 1298.	Two Shields. (1) de Cobham—gu on a chevron or 3 lioncels sa. (2) Same arms differenced by a label of 4 points.
2. Sir John de Cobham, second Baron : d. 1334-5.	Two Shields. Both arms of de Cobham.
3. Sir Thomas de Cobham (of Beluncle) : d. 1367.	Two Shields. Both de Cobham of Beluncle, viz., gu on a chevron or 3 crescents sa.
4. Margaret, daughter of Sir Henry, first Baron Cobham, and wife of (1) Matthew Fitzherbert and (2) Sir William Pympe.	Two Shields. Both de Cobham of Cobham.
5. Sir John, third Baron de Cobham : d. 1407.	Two Shields. Both de Cobham of Cobham.
6. Maud, wife of Thomas de Cobham and daughter of Sir William Pympe : d. 1380.	Two Shields. (1) de Cobham of Roundall —gu a cross arg. (2) Same arms impaling Pympe, viz.—Barry of six arg and gu a chief vaire.
7. Margaret, wife of Sir John, third Lord Cobham and daughter of Hugh Courtenay, Earl of Devon.	Two Shields. (1) de Cobham of Cobham. (2) Same arms impaling Courtney, viz.—or three torteaux : a label of 3 points azure.
8. Reginald de Cobham, Rector of Cooling : d. 1402.	Two Shields. Both de Cobham of Beluncle differenced in the dexter chief point by an annulet sa.
9. Sir Reginald Braybrooke : d. 1405. (Second husband of Joan de la Pole, Lady of Cobham.	Two Shields. (1) Braybrook—viz., arg 7 mascles conjoined 3 : 3 : 1 gu. (2) Same arms impaling de Cobham of Cobham.
10. Sir Nicholas Hawberke : d. 1407. (Third husband of Joan de la Pole).	Two Shields. (1) Hawberke—chequy arg and gu on a chief gu a chapronée or. (2) Same arms impaling de Cobham of Cobham.

11. Joan de la Pole, Lady of Cobham: d. 1433.

SIX SHIELDS.

(1) de Cobham of Cobham.

(2) de Cobham impaling Courtenay (for her grandfather and grandmother).

(3) Peverell (of Leicester)—viz., gules a fesse argent between 6 crosslets or quartering de la Pole (ancient) azure 2 bars nebulée or.

(4) de Cobham quartering de la Pole (her own arms as heiress of her mother, Joan Cobham, wife of Sir John de la Pole. (Note the arms of the heiress are placed first).

(5) Braybrooke impaling Cobham* (for her second husband).

(6) Brooke—viz., gu on a chevron arg a lion rampt sa crowned or, impaling de Cobham (for her daughter and son-in-law, Sir Thomas Brooke).

12. Sir John Brooke, fifth Lord Cobham (d. 1511), and his wife, Margaret, daughter of Edward Neville, Lord Bergavenny.

FOUR SHIELDS.

(1) de Cobham.

(2) Quarterly:—

(i.) Neville of Bergavenny†—viz., gu on a saltire arg a rose of the field barbed and seeded proper.

(ii.) de Warren (Earls of Surrey—chequy or and az.

(iii.) Quarterly:—

1 and 4: de Clare (Earls of Gloucester)—or 3 chevronels gu.

2 and 3: le Dispencer—quarterly arg and gu: in the 2nd and 3rd a fret or: over all a baston sa.

(iv.) Beauchamp (Lord Bergavenny and Earl of Worcester), viz., gu a fesse between 6 crosslets or: a crescent sa (on fesse) for difference.

(3) and (4) de Cobham impaling Neville (as above).

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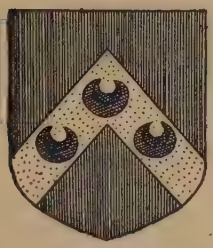
* Note that although the lady had five husbands she shows only an impalement for the second. Her seal (1403) shows the arms of her first husband, Sir Robert Hermenhale, impaling those of de la Pole. It will be noted that later she dropped her paternal arms and assumed the arms of her mother's family. Presumably this was because he was the father of the heiress to the Cobham estates, viz., Joan Braybrooke. Any issue by the other husbands died young.

† Edward Neville (seventh son of Ralph Neville, first Earl of Westmoreland) married, 1436, Elizabeth, daughter of Richard Beauchamp, Baron Bergavenny and Earl of Worcester. He was summoned to Parliament as Baron Bergavenny (jure uxoris) in 1450 and died in 1476. His seal shows a different arrangement of arms, viz.:—Quarterly i and iv. Beauchamp of Bergavenny quartering de Warren ii. and iii. de Neville.

13. Sir Thomas Brooke, sixth Lord Cobham (d. 1529), and his wife, Dorothy, dau. of Sir Henry Hadon, Knt.	FOUR SHIELDS. All similar. Quarterly :— (i.) Brooke. (ii.) de Cobham. (iii.) Braybrooke. (iv.) de la Pole (modern)*—viz., azure a fesse between 3 leopards' faces or : an annulet (on the fesse) for difference.
14. Rauf de Cobham, d. 1402.	ONE SHIELD. de Cobham—viz., gu on a chevron or 3 crosslets sa : an estoile for difference in the dexter chief.

THE DE COBHAM FAMILY OF BELUNCLE.

This branch of the de Cobham family has its origin in Sir Thomas de Cobham, second son of Sir Henry, first Baron Cobham, by his wife, the daughter of Endo de Morville and widow of Matthew de Columbers.† The Manor of Beluncle was acquired in 20 Henry III. from Richard de Foliot by Reginald de Cobham, a justice itinerent.† He died s.p in 42 Henry III., and the manor passed to his nephew, Sir John de Cobham, and at his death, in 1300, to Sir Henry, 1st Baron Cobham. Sir Thomas, the second son of Sir Henry, succeeded, and the pedigree of this branch continues to Richard Cobham (6 : after 1663), who left only issue female. Sir Thomas was succeeded by his elder son, also Thomas, who, with his wife, Maud, are buried in Cobham Church. His great grandson, another Thomas, died 8th June, 6 Edward IV. (1465), and with his wife, Maud (or Matilda), is buried in the south aisle of Hoo Church, where there was a brass to his memory.‡ We continue in direct descent to William, great-grandson of the last Thomas, who succeeded to the manor in due course. He had three sons, of whom William, the eldest, succeeded, but his son, Thomas, dying without male issue, the manor passed to his uncle, Thomas (second son of William). This Thomas, leaving an only daughter, Elizabeth, who married at Cliffe, 22nd July, 1588, Mr. John Smith,§ the Manor of Beluncle was bequeathed in tail male to his younger brother, John, which John was the grandfather of another John Cobham, Mayor and Alderman of Rochester. This John set up, at his own charge, a window in St. Nicholas' Church, Rochester, displaying the Cobham of



COBHAM OF BELUNCLE.

* Observe the change in the de la Pole arms with reference to the Brass of Joan de la Pole. The arms, azure two bars wavy (or nebulée) or, were borne by Sir Walter de la Pole at Calais, and a similar coat (arg two bars nebulée az) is attributed to a Norfolk knight of that name, temp. E. II. The fesse and leopards' faces are ascribed to the family in the Surrey Roll (temp. R. II.) and were borne by Sir William de la Pole, K.G., Earl of Suffolk, at the Siege of Rouen, 1418.

† See Vol. II., p. 19. ‡ See pps. 71-2. § See Vol. II., 6. 165.

Beluncle arms, but which now no longer exists. He died in the reign of Charles I., leaving an elder son, John, also of Rochester, who was the father of Colonel Richard Cobham. Colonel Richard had two sons, Charles (Aet. 3 in 1663) and Richard.* Of Charles we have no further information, but presumably he died unmarried or without issue, for his brother, Richard, succeeded and at his decease left two daughters, the elder of whom, Mary, was the wife of Captain James Hayes, of Rochester, who dsp. in 1775. The Beluncle branch of de Cobham are of particular interest in that they stood next in succession to the direct heirs of the de Cobhams of Cobham, as mentioned in a curious Deed of Entail executed by Sir John, third (last) Baron de Cobham, in 19 Richard II. (1396), about the time of the death of his wife. Sir John had no male issue and his daughter and heiress, Joan de Cobham, wife of Sir John de la Pole, had died vita patris in 1395, leaving also an only daughter, Joan de la Pole—eventual heiress to her grandfather. Sir John de Cobham died in 1408 and his grand-daughter had before this date lost two, if not three, husbands (Sir Nicholas Hawberke, her third husband, died in 1407), and the only surviving issue was a daughter by her second husband, Joan Braybrooke, who eventually became heiress and by her husband, Sir Thomas Brooke, founded the line of Brooke, Barons of Cobham, which came to an end—so far as the estates and title were concerned—on the attainting of Sir Henry Brooke, ninth Baron, in 1603.

This Deed of Entail, endorsed "Finis ultimi Johannis de Cobham, militis familiarum divisiones explicans," 19 Rich. II., is registered in the College of Arms. The order of succession is as follows:—

1st	John de Cobham of Beluncle.
2nd, 3rd, 6th	Grandsons of Thomas de Cobham of Chafford.
4th, 5th	Great-grandsons of Stephen, first Baron of Roundall.
7th	Reginald, second Baron of Sterborough.
8th	John de Cobham (of the Blackburgh line).

The Boteler Family.

In Higham Church there is an old brass on the tomb of Elizabeth Boteler, wife of William Boteler, Esq., of Rochester, and daughter of Sir William Crayford, Knight. On the brass is engraved the arms of Boteler (three covered cups) impaling those of Crayford (viz., or on a chevron vert, three hawks' heads erased arg).† There are numerous Boteler, Botiler, or Butler families in old records and the name is an ancient one deriving from the office of "Pincerna" or "Butler." The three covered cups, emblematic of the office, appear, with variations of tinctures and arrangements, in the old Rolls of Arms for families of these names. The King's Butler (Pincerna Regis) was an office of considerable importance, corresponding to the modern Collector

* Heralds' Visitations of Kent.
† Vol. II., p. 103.

of Customs. Though there are many families of the name it is doubtful if they share any common ancestry, merely taking the name from the office. Beside the Pincerna Regis, most great noblemen had a "Pincerna," whose descendants were usually Botelers or Butlers. Ralph Botiler (temp. Henry I.), called "Randulphus Pincerna de Legrestria," was "Butler" to the Earl of Leicester and ancestor of the Botelers, Barons of Wemme (extinct 1473), and of the Botelers, Barons of Sudley (extinct 1473). Ralph le Boteler, butler to the Earl of Chester (temp. Henry II.) was the ancestor of the Barons of Werrington (extinct). The Butlers (Earls and Marquises of Ormonde) originated in Theobald Walter, who accompanied Henry II. to Ireland and received the Chief Butlerage of that country. That the office carried with it considerable pecuniary advantages may be gathered from the fact that in 1810 the then Lord Ormonde surrendered his claim on the prisage and butlerage of all wines brought into Ireland for the consideration of £216,000.

BOTELER.

The "covered cups" of the Botelers appear originally to have been borne by the Norman family of D'Argentan. David D'Argentan, a companion of the Conqueror, held the Manor of Wimondeley, Herts, by grand sergeanty—the lord of the manor being bound, on the inauguration day, to present the first cup to the King. This family failed in male issue temp. Henry VI.

As to the origin of the Kentish branch of the Botelers, Thomas Pincerna, temp. King John, and who may have been Chief Butler to that king, was the ancestor of one, Robert Boteler, called in a Latin deed Robertus Pincerna. From him descended Thomas Boteler of Sandwich, who bore the arms, sa three covered cups or and a bordure or.* John Boteler of Graveney, who bore the same arms, was Sheriff of Kent in 22 Richard II. Another John was Esquire to Archbishop Courtenay (died 1396), while a third John was M.P. for Kent in 1 Henry V. The heirs of Robert le Boteler, at the knighting of the Black Prince (20 Edw. III.), answered for half a knight's fee, which Robert held in Flete of the Archbishop. William Boteler of Rochester was the son of Henry Boteler of Heronden (great-grandson of Thomas of Sandwich mentioned above). By his wife, Elizabeth Crayford, who died 15th October, 1615, he had issue two sons and two daughters, the eldest of whom, Henry, is recorded as being aged thirteen in 1619.†

THE COMPORT FAMILY.

Tombs and other memorials of this family are to be found at All Hallows, Cobham, Cooling, Halling, High Halstow, and Hoo St. Werburgh. This family has been very long established in the County of Kent. Tradition has it that the family name is derived from Comport in the Manor of Birling and that they descend

* Another Kentish branch bore "az a chevron between three covered cups or." See memorial to Rev. Joseph Milner, D.D. (died 1784), of Preston Hall, Aylesford, in Aylesford Church, where these arms are quartered with those of Milner.

† Heralds' Visitations.

from the Norman holders of that manor. That the descendants of the Norman invaders took their names from their baronies, lands, etc., is a matter of history, and particularly was this the case in Kent, where such family names as de Cobham, de Dover, de Sandwich, de Leybourne, de Tonbridge—to mention but a few—clearly indicate the source of their derivation. Hasted records that immediately after the Conquest the Barony of Birling was granted to one of the Conqueror's followers, Râoul de Courbespine (or, as it is Latinised, Curva Spina), who resided at Comport in that barony. This Ralph, one of the Knights of Odo, Bishop of Bayeaux, we learn from the Domesday Book held considerable possessions in the county under his patron, Odo, as tenant-in-chief. He figures prominently in the famous lawsuit between Odo and Lanfranc regarding the misappropriation by the former of much lands belonging to the Church. The origin of the name —which translated literally means crooked or bent thorn—is obscure, but it appears, however, to have been hereditary, for Odericus mentions a "Robertus de Curva Spina," whom he characterises as "strenuous miles," the father of the noted prelate, **Gilbert de Maminot, Bishop of Lisieux** (1077-1100), and (presumably) of Ralph de Curva Spina. The descendants of this Ralph remained at Comport until the reign of Henry II., when they were succeeded in their possessions by their kinsmen, the de Maminots. The latter family failed in the male line on the death of Walkeline Maminot (1191), his sister carrying the estates to the de Say family. Of Ralph de Curva Spina's descendants we have no further record, unless they continued under the name of Comport —a name which occurs as far back as Henry II.

COMPORT.

More definite information regarding the family is found in the Kent Fines of 2 Edw. II. (1308) in relation to "certain lands held by William Comport in East Sutton next Northburn." In the Heralds' Visitations of Kent we find a pedigree commencing with John Comport of Chislehurst, whose will was proved in 1549. To this pedigree is attached the arms "argent on a chevron gules between three torteaux as many as quatre foils or," and the crest, "a demi-lion rampant argent holding between his paws a torteaux and charged on the shoulder with a quartre foil gules."*. The senior branch of the family remained at Chislehurst until about 1648, when Christopher Comport removed to Eltham, where he became lessee of the tythes of Eltham by lease dated 21st February, 23 Charles I. (1648). To this Christopher was confirmed, 1st December, 1663, by Sir Edward Walker, Garter, the family arms.† He died without issue in 1665 and was succeeded by his brother, Richard, whose daughter and sole heiress, Anne, married Sir Thomas Fytche, Bart., of North Cray, by whom she had a son, Sir Comport Fytche, second Baronet. Sir William, the third Baronet, died a minor in 1736, when the baronetcy became extinct.

Michael Comport, of the family, came first to Cobham at a date not known. There is a vault to the family in Cobham

* See family vault at Cooling. Another branch bore a plain chevron and each torteaux charged with a silver quatre foil

† The original grant is in the possession of Miss Comport, of St. Mary's, Hoo.

Churchyard, but the long inscription on the slab is quite undecipherable. His son, also Michael, went to Cooling Castle about 1760. He was three times married. Mary, his first wife (died 1752), and Jane, his second (died 1764), are buried in Cobham and their names are recorded on the tomb. His third wife, Frances Gee, resided after his death at Rede Court, Frindsbury, and was buried in the chancel of Halling Church, as a memorial in the south wall of the Nave records.*

This Michael left two sons, Michael, also of Cooling, and William, whose name appears in the Strood Church Book, 1764, in relation to an assessment on lands and tenements, Ranscombe Farm for the necessary repairs to the Parish Church.†

Michael, of Cooling Castle, by his wife, Jane Smith, had issue nine sons and five daughters, eight of whom died in infancy and are buried in eight of the thirteen lozenge tombs in Cooling Churchyard, referred to by Charles Dickens in "Great Expectations."‡ In the family vault in Cooling—erected to this Michael and Jane—are buried sixteen members of the family:—

1. Thomas (of Whitehall), d. 1843, and his two wives, Catherine (d. 1821) and Mary (d. 1871).
2. Michael (of Decoy House), d. 1844, and his wife, Elizabeth Anne (d. 1833).
3. George (of Gattons House), d. 1824, and his wife, Sarah, (d. 1847).
4. Charles, d. 1803.
5. John, d. 1827, and his wife, Sarah (d. 1841).
6. Jane, d. 1805, wife of Mr. Edwards, Surgeon, of Strood.§
7. Kitty, d. 1831, wife of Mr. Augustus Comport, of Eltham.
8. George (grandson), d. 1844.

To George Comport, of Gattons, and his wife, there is also a mural tablet in Cooling Church.‖

On one of the towers of the Great Gateway of Cooling Castle is still to be found a weather-vane bearing the initials "M.C" and the date 1766. The date being that of the birth of Michael Comport's son and heir, Thomas, the vane was probably erected to commemorate the event.

Thomas Comport, the eldest son, purchased Whitehall, Hoo, and added to the house about 1821. A sundial in the garden bears his name and this date. He was twice married. By his first wife, Catherine Knight, he had three sons, of whom the eldest resided at Malmeynes Hall. By his second wife, Mary, he had a son, John Huggins Comport, who resided at Whitehall until after 1883 and went abroad with his family.

There is a memorial in Hoo Church to Thomas Comport, his two wives and his son George.

Thomas, the elder son of Thomas of Whitehall, married Mary Anne Everist and by her had issue four sons and two daughters. Four sons left the country. The elder daughter was the wife of Mr. Henry Everist. The Everist family vault at Hoo records

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* Vol. I., p. 33.

† *History of Strood* (Henry Smetham), p. 117.

‡ Vol. II., p. 205.

§ A picture of Old Strood, opposite p. 183 of the *History of Strood*, shows a picture of a man on horseback, identified as Dr. Edwards.

‖ Vol. II., p. 205-6.

the following Comports:—Thomas (d. 1844), Mary, his wife (d. 1876), and their two sons, James (d. 1877) and Richard (d. 1854).*

Michael Comport, the second son of Michael of Cooling Castle, purchased and added to the Decoy House, High Halstow. By his wife, Elizabeth Anne Smith, of Frindsbury, he had issue:—

1. Michael Smith Comport, of Decoy House (d. 1865), who by his wife, Mary Anne (d. 1870), left a large family, six of whom died in infancy and are buried in six lozenge tombs in High Halstow, where there is also a tomb to the father and mother.
2. George Comport, of All Hallows, the last male member of the family in the County, who died in 1907, aged 97. He is buried in All Hallows, where three more lozenge tombs of his infant daughters are to be found.†
3. Elizabeth Sarah Comport, wife of Mr. John Murton, of Cooling Castle. A stained glass window is erected to her memory in Cooling Church, where there is also a memorial to her eldest son, John William Murton, drowned off Rio de Janeiro in 1852.‡
4. Sarah Anne Comport, wife of Mr. John Rose Baker, of Cooling Court. Three of their children are buried in three of the noted lozenge tombs at Cooling.§

The Somer Family.

The Heralds' Visitations of Kent begin the pedigree of the family of Somer—or more commonly Somers—with Geoffrey Somer; but Hasted tells us that Richard le Somer, whose will is dated 1347, in the Records of the Church of Rochester, was seized of the Manor of Newlands in St. Mary's, Hoo, and of lands in High Halstow, Higham, etc. These lands descended to the Somer, Chancellor of the Exchequer, temp. Henry VI. The

Somers.

Barrell.

"Dictionary of National Biography" gives his name as "Henry": Hasted calls him "John" in one place and "William" in another. From him the lands descended to the Geoffrey Somer mentioned above. This Geoffrey had two sons, William and Thomas. William possessed the Manor of Newlands and is described as of "St. Margaret's, Rochester." Hasted tells us that he was thrice employed by Queen Elizabeth as a foreign ambassador and was

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* West end of Churchyard.

† Vol. III., p. 124. ‡ Vol. II., p. 204. § Vol. II., p. 201.

knighted. His son was John Somer, of St. Margaret's, Clerk to the Privy Signet. By his wife, Martina, widow of Thomas Colepeper and daughter and heiress of Edward Ridge, he had issue two daughters, co-heiresses—Mary, the wife first of Sir Thomas Peniston and secondly of Sir Alexander Temple ; and Frances, wife of Sir James Cromer. On the partition of the Somer estates the Manor of Newlands passed to Sir Alexander Temple. There existed on the south side of the Nave of Rochester Cathedral a fine tomb to this John Somer, which was destroyed at a date not definitely known ; but it was there in 1602 for it is recorded in the diary of John Manning, published by the Camden Society. On this tomb were six shields of arms which, after the destruction of the tomb, were placed on the south wall of the Nave under the still existing memorial to Richard Somer. At a later date, however, they were again removed and five of the shields are to be found in the slype of the Cathedral. Thorpe, in the "Registrum Roffense," gives a full description of the arms, but as there are a number of errors in his blazoning it may be of interest to record the correct one.

I. The Arms of Somers—vert a fesse dancettée ermine.
II. The Arms of Somers—impaling those of Ridge (argent a griffin segreant vert).
III. The Arms of Colepeper (argent a bend engrailed gules, with a crescent for difference), impaling those of Ridge.
IV. (Missing). The Arms of Ridge.
V. The Arms and Quarterings of Peniston, viz. :—
    1. Peniston—argent three cornish choughs ppr.
    2. de Brus of Skelton—argent a lion rampant azure.
    3. D'Abbitot—per pale or and gules, 3 roundles counter-charged.
    4. de Newborough (Earl of Warwick)—chequey or and azure a chevron ermine.
    5. de Mowbray—gules a lion rampant argent.
    6. de Gournay—paly of six or and azure.
    7. Beauchamp of Holt—quarterly or and gules, a bend gules.
    8. de Braose—azure crusillée and a lion rampant or.
    9. le Marechal (Earl of Warwick)—gules five fusils conjoined in bend or.

    Impaling the Arms of Somer and Ridge quarterly.
VI. The Arms of Cromer, viz. :—Quarterly i. and iv., Cromer, argent a chevron engrailed sable between three crows ppr. ; ii. and iii., Squerrey, argent a squirrel sejeant gules, cracking a nut ppr.—impaling the Arms of Somer and Ridge quarterly.*

Thomas, the second son of Geoffrey Somer had issue, with two daughters, of whom Mary, the elder, was the wife first of Richard Watts and secondly of Thomas Pagitt,† a son, William Somer, of Halstow, whose tomb is in High Halstow Church. This William had issue three sons, (1) Thomas (d.s.m.p.), (3) William (married and had issue one son and three daughters), and (2) John, "of Halstow," of whose issue of two sons and

*A reconstructional painting of these armorial shields by the writer may be seen in the Eastgate House Museum, Rochester.

† See memorial in the Lady Chapel, Rochester Cathedral, and also the arms on Watts' Charity House in the High Street, Rochester. Thomas Pagitt bore the arms—azure a cross engrailed argent, and in the first quarter an escallop argent.

three daughters, Richard, the elder, of Clifford's Inn, by his wife, Elizabeth, daughter of John Waller, of Co. Kent, had two sons, John (of London) and William, and four daughters. Richard Somer died 26th January, 1682, Aet. 78, and there is a memorial to him and his wife on the south wall of the Nave of the Cathedral, with the arms of Somer impaling those of Waller (sable three walnut leaves or between two bendlets argent). The pedigree goes no further. The Visitations give another pedigree of a John Somer, "of St. Margarets," who married Mary, daughter of Richard Bomer, of Canterbury, and had issue a son John. This John was twice married (1) to Elizabeth, daughter of Anthony Dering, of Charing, and (2) Elizabeth, daughter of the Rev. William Watson. By his second wife he had issue three daughters, Anne, Mary, and Elizabeth, and four sons, Anthony, Thomas, Alexander, and Robert, the last three being aged 15, 10 and 5 respectively in 1619. I am unable, however, to connect the two pedigrees.

Later interest in the Somer family lies in the person of John Somers, Lord High Chancellor of England, who was elevated to the peerage, 22nd April, 1697, as Baron Somers, of Evesham, Co. Worcester. The ancestry of this distinquished lawyer is vague. His father was John Somer, of Clifton, Severnstoke, Co. Worcester, an attorney, who fought for the Parliament in the civil war and was son of Richard Somers. I suggest that this Richard Somers may have been identical with the Richard Somer, whose memorial is in Rochester Cathedral. He was a lawyer and had a son, John, who may also have been of the same profession. As he was born about 1603-4 he could have been the grandfather of the Chancellor, who was born in 1650. That the latter was descended from the Kent family seems evident, for he bore the same arms (as also did Sir George Somers, 1554-1610, the virtual discoverer of the Bermudas, though the connection is not discoverable). It is interesting to note, in connection with the activities of the Somers family in the Civil War, Hasted mentions that Hoo Manor was, at the Restoration, "restored to its right owners, the Somers." Lord Chancellor Somers held lands in Kent, the Manor of Newington, with farm fee rents belonging to it, and other lands, were granted to him for the "support of dignities and honours." He died unmarried in 1716, leaving the greater part of his estates to his nephew (son of his elder sister, Mary, by her husband Charles Cocks, M.P. for Worcester, 1653). Charles Cocks, grand-nephew of Lord Chancellor Somers, M.P. for Reigate, was elevated to the peerage in 1784, taking his great-uncle's title, Baron Somers of Evesham, and the title remains in the Cocks family to the present day.

Pedigree of the Barrell Family, of Rochester (deriving maternally from the Somers Family).

With References to their Tombs in Rochester Cathedral.

Francis Barrell (son of Robert Barrell of Maidstone, who was the son of Robert Barrell of Bridgewater, Co. Somerset), Recorder of Rochester and M.P. for that City 31 Chas. II., possessed the Manor of Goddington, d. 15 Sept., 1769 * = Anne, dau. of Richard Somer of London, d. 14 Jan. 1707.

- Francis, M.P. for Rochester, last year of William III., d. 11 June, 1724 † = Anne Kitchell, d. 1717 †
  - Anne, dau. of Thomas Pearce of Rochester, d. 30 Oct. 1734 (1st wife) ‖ = Francis ¶ ‖
    - Francis, d. 10 Feb., 1755, Aet 17 ††
    - Anne = Rev. Francis Dodsworth Preb. of York.
    - Frances = Rev. Frederick Dodsworth.
  - Frances, dau. of Thomas Bowdler, dsp. 15 June, 1736 2nd wife ‖ and Frances dau. and co-heir of William Hanbury ¶
- Henry, Chapter Clerk of Rochester, d. 10 Sept., 1754 ‡
- (Rev.) Edmund, Preb. Rochester Cathedral, d. 15 Feb., 1765 § = Mary, dau. of William Upcott, of Co. Devon §
  - Jane, 2nd dau., d. 22 June, 1759 ** = Thomas Faunce of Rochester.

* Buried in Nave of the Cathedral. The stone is now partially hidden by Choir Stalls. **Arms—Barrell impaling Somers.** Achievement no longer existing.

† Mural tablet, north wall of Nave. Arms—Barrell impaling quarterly Kitchell (az a hawk belled and jessed or, a bordure or) and Lovelace (gu on a chief indented sa 3 martlets arg).

‡ Buried in the Nave.

§ Buried in the Nave. **Arms—Barrell impaling Upcott (arg** on a chevron between 3 boars sa 3 roses arg). An achievement of arms formerly existed showing the Arms of Barrell (with a mullet for difference) **impaling quarterly i. and iv., Upcott;** ii., sa a chevron erm between 3 teasles or; iii., ar a chevron between 3 water bougets sa (Hill).

‖ Buried in the Nave. Arms—Barrell impaled (dexter) Pearce, az on a fesse arg between the pelicans or vulning themselves ppr. 3 ogresses, and (sinister) Bowdler, arg 2 cornish choughs ppr.

¶ Mural tablet, south wall of Nave. Arms—Barrell with an inescutcheon of pretence of Hanbury, or, a bend engrailed vert cotised sa.

** Buried in the Nave. Arms—Faunce impaling Barrell.

†† Buried in the Nave. Arms of Barrell.

The de Malmains Family.

Malmaynes Hall, in Stoke, preserves the name of an ancient Norman family—once the owners of the Manor of Stoke—but now long since extinct. The name is recorded on the Battle Abbey Roll and in other ancient Rolls and documents. The name is a curious one—for literally translated it means " bad " or " evil " hands—though whether the allusion refers to actual physical malformation of those members or to the fact that it was not considered healthy to fall into the hands of the first ancestor of the family, it is difficult to say. If we regard " the three sinister hands "—borne as coat armour by members of the family, in the nature of " armes parlantes " we may perhaps arrive at the conclusion that the name signified a disposition to " left-handedness." Appearing also on the Battle

Malmaynes.

Sir Nicholas Malmaynes (temp: Edw. II.).

Abbey Roll is the name " Malbraunch " (evil arm)—a family possibly deriving common ancestry with the gentlemen of the " evil hands."

John de Malmains, according to Hasted, accompanied the Conqueror to England, and is said to have been Standard Bearer to the Norman footmen at Senlac. After the Conquest he was granted the Manor of Waldershare—though how long afterwards it is difficult to say, for the Domesday Book records no grant of lands in Kent to this family, but they seem to have acquired the Manor of Stoke at the confiscation of the estates of Odo of Bayeux in 1094. Ralph de Malmains held the manor in the reign of Henry I., and becoming a Monk of the Priory of St. Andrew's at Rochester, granted to the Priory the tythes of Stoke, a grant which was confirmed " for ever " by his son Robert. Hasted mentions Henry de Malmains as being with Richard I. at the Seige of Acre, 1191, apparently accepting Brooke, York Herald's, doubtful description of the Dering Roll (in which Roll the name of Henry Malmains appears) as being a roll of Knights so employed.

In the Pipe Rolls of King John, John de Malmains appears as one of the Recognitores Magnae Assisae, while in 8th Henry III., William de Malmains was buried in St. Radigund's Abbey. In the latter reign we find the Dering Roll ascribes to Henry de Malmains the arms " gules three dexter hands argent," and the same arms to Nichole. While in the Charles and St. George Rolls, Sir Nichole of Kent bore the hands " ermine." Henry de Malmains—heir of Roger—was aged 19 in 27th Henry III.,

and was sheriff in the 56th year of that reign and in the earlier part of 1st Edward I. He is described as "of Pluckley, Waldershare and Stoke," and in the "Holders of Fees in Kent," 38th Henry III., appears many times as holding divers lands in the county. He was with Simon de Montfort in the Barons' wars, and died in 1st Edward I., being buried in St. Radigund's Abbey. Sir Nichole of Kent, mentioned above, appears identical with Nicholas, who held lands in the Hundred of Bromleghe. A John de Malmains appears in an Inq. Post Mortem of 30th Henry III. to enquire into how much land Isolda de Grey held in capite, etc.

Henry de Malmains was succeeded by his son John, who was Sheriff of Kent in the latter part of 1st Edward I., and a Knight of the Shire, 8th Edward II., and his wife (mentioned in the Kent Fines of 8th Edward II.) was named Alianora (given also as Eleanor and Lora). He died in 10th Edward II., seized of the Manor of Stoke, and his wife died in 14th Edward III. seized of the Manor of Pluckley. The Kent Fines of 8th Edward II. mention their sons John, Nicholas and Roger (the latter mentioned again in the Fines of 39th Edward III.). John Malmains of Stoke was succeeded by his eldest son, John, who was Knight of the Shire in 12th Edward II., and again in 2nd and 12th Edward III. He appears identical with John Malmains who obtained a charter of Free Warren for his lands in Bagenham 12th Edward II., which charter was renewed to Henry Malmains of Cliffe in 3rd Edward III. He left an only daughter and heiress, the wife of John Monyns. Nicholas, his brother, succeeded to the Stoke property, and was a Knight of the Shire in 1st Edward III. In the Parliamentary Roll of Edward II. we find Sir Nicholas Malmains (Malmeis) of Kent bearing the arms "argent a bend engrailed purpure." In the Kent Fines of 19th Edward II. we meet with the names of Nicholas Malmains, his wife Alice and his sons Thomas and John. Thomas may have been the Sir Thomas Malmains who, at the second Dunstable Tournament, 1334, bore the arms "gu three dexter hands argent, an ermine spot in each palm"; while John seems eventually to have succeeded to the Stoke property, for in the "Assessments in Kent for aid to Knight the Black Prince" (20th Edward III.), we find, in the Hundred of Hoo, Thomas Malmains, son of John of Hoo, taxed on lands "which John Malmains held in Stoke of our Lord the King." Thomas, son of John, seems to have died without male issue, leaving a daughter and heiress. This seems to have concluded the family connection with Stoke, as we learn that their lands in the Isle of Grain passed through several families until they came, in the reign of Henry V. to the Iden family.*

The Manors of Pluckley and Waldershare, after the death of Alianora, wife of John Malmains of Stoke, passed to a Henry Malmaines, who died seized of them in 46th Edward III. His son, Richard, died in 19th Henry VI., and is buried in the north aisle of Pluckley Church, dying presumably without issue for the succession went to the heirs of his sister Alice.

Other members of the family we find record of are Robert (temp. Henry II.), Commissary General to Archbishop Hubert Walter; Thomas (temp. Edward I.), whose arms are given as "sa a bend lozengy arg."

* A noted member of this family was Alexander Iden, of Westwell, Sheriff of Kent in 35 Henry VI., and the slayer of Jack Cade.

The Faunce Family.

A brass in Cliffe Church* records the first of the family of this name in the county—Thomas Faunce, Yeoman (1525-1609), and his two wives, Alice (1529-1592) and Elizabeth.

Faunce.

This Thomas Faunce of Cliffe gave, by will, 1609, to the poorest people in the parish "Twenty shillings per annum, ten shillings of which is to be distributed on the Feast of St. Michael the Archangel and the other ten shillings on Lady Day, and is payable out of a tenement situate in Penny Lane End."†

He left several children. Bonham, the son by his second wife, is buried in Cliffe. He gave, by will, 1652, "Forty shillings per annum, twenty shillings of which is to be distributed to the poor on Easter Day, and the other twenty shillings on Michaelmas Day, yearly and is payable out of a piece of land called Marthuas Bush.‡

Thomas, eldest son of Thomas, above, was of St. Margaret's, Rochester, and was Mayor of that City. To him was alienated, at the end of the reign of Charles II., the Manor of Hoo St. Mary's, his wife being Mary, daughter and heir of Captain John Daniel of that manor.

Thomas Faunce left issue, with three daughters,§ a son Thomas, who married in 1735, Jane, daughter of the Rev. Edmund Barrell, Prebendary of Rochester Cathedral. She died in 1759 and is buried in the Nave of the Cathedral as a slab commemorates. They left issue, with three daughters and a son, Thomas, in the Army, an elder son, the Rev. Edmund Faunce, Vicar of Sutton at Hone, who married and had issue.

In Aylesford Churchyard, against the east end of the Church, a flat gravestone, inscribed with the Faunce arms, denotes the grave of George Faunce (died 1788), son of Sir Robert Faunce and his wife, Elizabeth, daughter of George Duke Cosington.

The family is still represented in the county by the family of Faunce de Laune of Sharsted.

The Page Family.

The connection of this family with Shorne begins before the year 1500.‖ The Visitations of Kent commence the family pedigree with Robert Page, of the King's House, whose son,

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* Vol. II., p. 178.

†*Archæologia Cantiana*, Vol. XV., p. 272 (Notices of Clyffe at Hoo).

‡ Ibid.

§ The eldest married Capt. Robert Wilford, and their daughter (d. 24th November, 1792)—the wife of Richard Poley—is buried in Rochester Cathedral. The stone slab shows the Arms of Poley (or a lion rampant sa) impaling the one of Wilford (gu a chevron engrailed between 3 leopards' faces or).

‖ Vol. II., p. 69-72.

PAGE.

Peter of Gravesend, was the father of Thomas Page of Shorne. This Thomas, who subscribed xls. to the buying of the "grate bell" at Shorne in 1495 had, by his wife Joan, daughter of John Mungeam, a son, Edward of Shorne (died 7th February, 1550), who married Eleanor, daughter and heir of John Heronden (she married secondly John Allen, and dying 9th November, 1553, was buried at Shorne).

There are brass plates to the memory of Edmund Page and his wife in Shorne Church,* of their issue of five sons and two daughters, William (second son) was a Warden of Rochester Bridge in 1559 and d.s.m.p., and George (third son) married Isabel, daughter of William Thinne. To this George and his wife is inscribed a large brass in the north wall of the Chancel of Shorne Church.† Sir William Page, son of the above George, by his wife Eleanor, left a son, also George, born 1601, died 8th April, 1639. His wife was Elizabeth Somers. It is difficult to identify this lady, for John Somers of Halstow, his brother William of St. Margaret's, Rochester, and another John, also of St. Margaret's, Rochester, each had a daughter Elizabeth who could, as regards age, have been the lady referred to. A memorial in Shorne Church to George Page and his wife Elizabeth‡ displays a shield of nine quarterings. These are recorded by Thorpe in the "Registrum Roffense," but being rather inaccurately blazoned by him it may be of interest to record the correct version.

Quarterly:—

I. and IV. Arg. on a bend sable three doves arg. beaked and membered gu (for Page).
II. Arg. a heron rising sa charged with a crescent (for Heronden).
III. Sa three escallops arg. (? for Strickland).
IV. Barry of ten or and sa. } (for Boteville, alias
V. Arg. a lion rampant gu. } Thynne).
VI. Arg. two bendlets and in chief a crosslet, sa. (for Bonde).§
VII. Arg. a fesse between three boars heads couped sa. (for Alphage).§
VIII. Arg. a chevron engrailed gu. between three bugle horns sa stringed or (for Pettyt).§

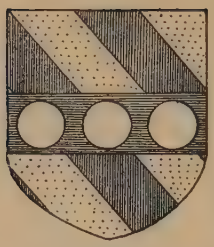
George Page and his wife Elizabeth left issue four sons, William, Edmund, John and George, and three daughters, Mary, Anne and Elizabeth.

THE COPPINGER FAMILY.

The associations of this family with the parish of All Hallows commenced at the time of Queen Elizabeth, but the family are found seated in Co. Suffolk at a very early date,

* Vol. II., p. 77. † Vol. II., p. 70. ‡ Vol. II., p. 77.

§ It is interesting to note that these three coats of arms are recorded by Thorpe as being quartered by Coppinger of All Hallows, and formerly were to be found in All Hallows' Church. (See notes on Coppinger family).



COPPINGER.

where their wealth and abundant hospitality gave rise to a Suffolk proverb—"to live like a Coppinger." Tradition has it that the Coppingers came into Suffolk in the Danish Fleet in the year A.D. 860, and were permitted by the King of East Anglia to encamp in that neighbourhood. A branch of the family migrated to Ireland probably about the eleventh or twelfth century: there is record that Stephen Coppinger was Mayor of Cork in 1319. This branch is still represented in Ireland by the Coppingers of Ballyvolane and Barrys-court, Co. Cork.*

John Coppinger of Buxhall, Co. Suffolk, flourished in the arlier part of the xivth century. He obtained the Manor of Buxhall by marriage with the heiress of the Sorrell family. His son, William, left two sons, William (will 1436) and John (died 1441), who succeeded his brother and had issue John (died 1450), Sir Walter, Lord Mayor of London, 1512, and a daughter married to John Rogers, of Sutton Valence, Kent. Sir Walter died in 1512, leaving two sons, John, who died in 1517, having issue who all died "vita patris," and Walter, who succeeded his brother. This Walter died in 1532, leaving issue by his wife, Beatrix Ashurst, of Co. Gloucester, an elder son John, who was buried at All Hallows in 1540 (will, 7th May, 1539). By his wife, Jane, daughter and sole heir of William Bonde of London, Clerk of the Green Cloth to Henry VII., he had issue Henry of Buxhall and a daughter Elizabeth, who married John Wilkins (dsp. 21st February, 1575), to whom there is a brass in the Chancel of Stoke Church, on which are the following arms:

1. (Gules) on a chevron, argent, between three whelk shells (or) a demi-lion rampant guardant between two martlets (sable), for Wilkins of Co. Kent).
2. The same, impaling the arms of Coppinger.
3. Coppinger, quartering Bonde, Alphage and Pettyt.

Henry Coppinger of All Hallows, Co. Kent, and Buxhall was born at All Hallows House. His father had purchased the manor temp. Elizabeth, but the manor was formerly held by the ancient Kent family of Pympe and is mentioned in the will of Thomas Pympe dated 27th August, 14th Edward IV. The residence known as "All Hallows House" has entirely disappeared, and even the site of its existence cannot now be determined. Though John Coppinger appears to have been the purchaser of All Hallows Manor there seems to have been a member of the family resident in the Hundred of Hoo at an earlier date, for Thorpe, in his "Registrum Roffense," records a brass in the south aisle of Hoo Church to Thomas Coppinger, Armiger, who died 8th June, 1465, and Matilda, his wife.

Henry Coppinger married about 1543 Agnes, seventh daughter of Sir Thomas Jermyn, Knight, of Rushbrooke, Suffolk, and High Sheriff of that county, by his wife Anne, daughter of Thomas Sprynge of Lavenham. By her, who died 1599-1600 (will 7th February, 1599, proved 27th November, 1600), he had issue eleven sons and three daughters

* They bear, however, different arms, viz., azure a bull's head argent.

Unfortunately I have not been able to see a complete pedigree of the Coppinger family, but from local records we can discover particulars of some of the issue.

The eldest son was Thomas of whom presently.

William, the second son, was born in 1544 and died 28th February, 1594. There is a memorial to him in All Hallows Church. His wife's name was Martha and they had issue a son William, born posthumously 28th February, 1594, and died on 20th April in the same year.

Of the other sons :—

(a) Ralph was buried at All Hallows in 1620, leaving issue two daughters, co-heiresses, Elizabeth, wife of Sir Harbottle Grimston, Knight, and Frances, who married her brother-in-law, Henry Grimston. Frances died 23rd August, 1608, and there is a brass to her memory in Stoke Church.

(b) Ambrose was buried at All Hallows in 1621. His signature appears in the Churchwardens' Book, 5th November, 1620.

(c) George was buried at All Hallows 5th April, 1632. His wife, Mary, was buried there also, 21st December, 1631.

(d) John was buried at All Hallows, 9th February, 1630.

(e) Henry (Rev.), the 5th son, was of Lavenham, Co. Suffolk, and purchased the Manor of Buxhall from his nephew, Sir Francis.

Thomas Coppinger, the eldest son of Henry Coppinger, was born at All Hallows and was also " of Buxhall." He was High Sheriff of Kent in 1580. In an Inquisition, post mortem, 18th April, 13th Elizabeth (1571), he is recorded as being aged 24 years and more at that date. In the Calender of State Papers, 12th October, 1572, we have a certificate by Thomas Coppinger of the numbers of able men, armour and weapons within the several Hundreds in the Laythe of Aylesford. He married Frances, only child of Sir William Brooke, K.G., 8th Baron Cobham, by his wife Dorothy, daughter of George Neville, Lord Abergavenny. Thomas Coppinger died in 1578 (his wife married secondly Edward Beecher) leaving issue William, his son and heir, who presumably dsp., and Sir Francis who succeeded to the estates on the death of his grand-mother in 1600, and later sold Buxhall to his uncle, Rev. Henry Coppinger of Lavenham.

There formerly existed in All Hallows Church a tomb to Thomas Coppinger, which was destroyed and but a portion with defaced armorial bearings remains. Thorpe records certain arms, but as the blazons are incomplete it seems desirable to record the correct descriptions here :—

1. Or three bendlets gules, on a fesse azure three plates (for Coppinger).
2. Coppinger impaling argent two bends and in chief a crosslet sable (for Bonde).

Evidently for John Coppinger and his wife Jane, daughter of William Bonde.

On the north wall is recorded the following arms (corrected) :—

Quarterly :—

I. and IV. Argent two bends and in chief a crosslet sable (for Bonde).

II. Argent a fesse between three boars heads couped sable (for Alphage).

III. Argent a chevron engrailed gules between three bugle horns sable stringed or (for Pettyt).

These quarterings come into the Coppinger family through the marriage of John Coppinger with Jane, daughter and sole heir of William Bonde. This William Bonde married Anna, only daughter and sole heir of John Alphage, alias Alphew of Co. Kent, who died 4th Henry VII., by his wife Isabella, daughter and heir of Rice Pettyt.

On the south wall a monument to Thomas Coppinger shows the following arms:—

(a) Quarterly. I. Coppinger.
II. Bonde.
III. Alphage.
IV. Pettyt.

(b) Quarterly of Twelve (correct version):—

I. Gules on a chevron argent a lion rampant sable crowned or (for Brooke, Lord Cobham).
II. Gules on a chevron or three lioncels rampant sable (for de Cobham).
III. Argent seven mascles conjoined 3. 3. 1. gules (for Braybrooke).
IV. Azure two bars nebulée or (for de la Pole).
V. Gules a fesse argent between six crosslets or (for Peverell).
VI. Argent a chevron between three eagles legs erased à la quise sable (for Braye).
VII. Vane three bendlets gules (for Braye).
VIII. Or on a bend gules three goats passant argent (for Halliwell).
IX. Sable on a chevron between three bulls' heads cabossed argent a fleur de lys sable (for Norbury).
X. Gules a fesse chequey argent and sable between six crosslets argent (for Boteler).
XI. Or two bendlets gules (for Sudeley).
XII. Bendy of ten or and azure (for Montfort).

These quarterings are those of Sir William Brooke, Lord Cobham, who was the son of Sir George Brooke, 7th Baron Cobham by his wife Anne, daughter of Edmund Lord Braye.

In the Heralds' Visitations of Kent I find recorded that Sir Roger Manwood of Hackington, near Canterbury, Lord Chief Baron of the Exchequer, married, as his second wife, Elizabeth, daughter of Sir Raufe Coppinger and widow of Wilkinson, gent.

Ralph Coppinger had a daughter Elizabeth, who was married to Sir Harbottle Grimston, and Elizabeth, daughter of John Coppinger was married to a John Wilkins, gent. (dsp. 1575), and it seems possible that this is the lady referred to.

The "Visitations" give the arms:—

Quarterly—(1) Coppinger—but three "pomeis" on the fess instead of three "plates," which seems an inaccuracy.
(2) Bonde.
(3) Alphage.
(4) Pettyt.

Note.—I am indebted to the Rev. F. J. Hammond, late Vicar of All Hallows, for kindly providing me with information from the Parish Registers and for other assistance.

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